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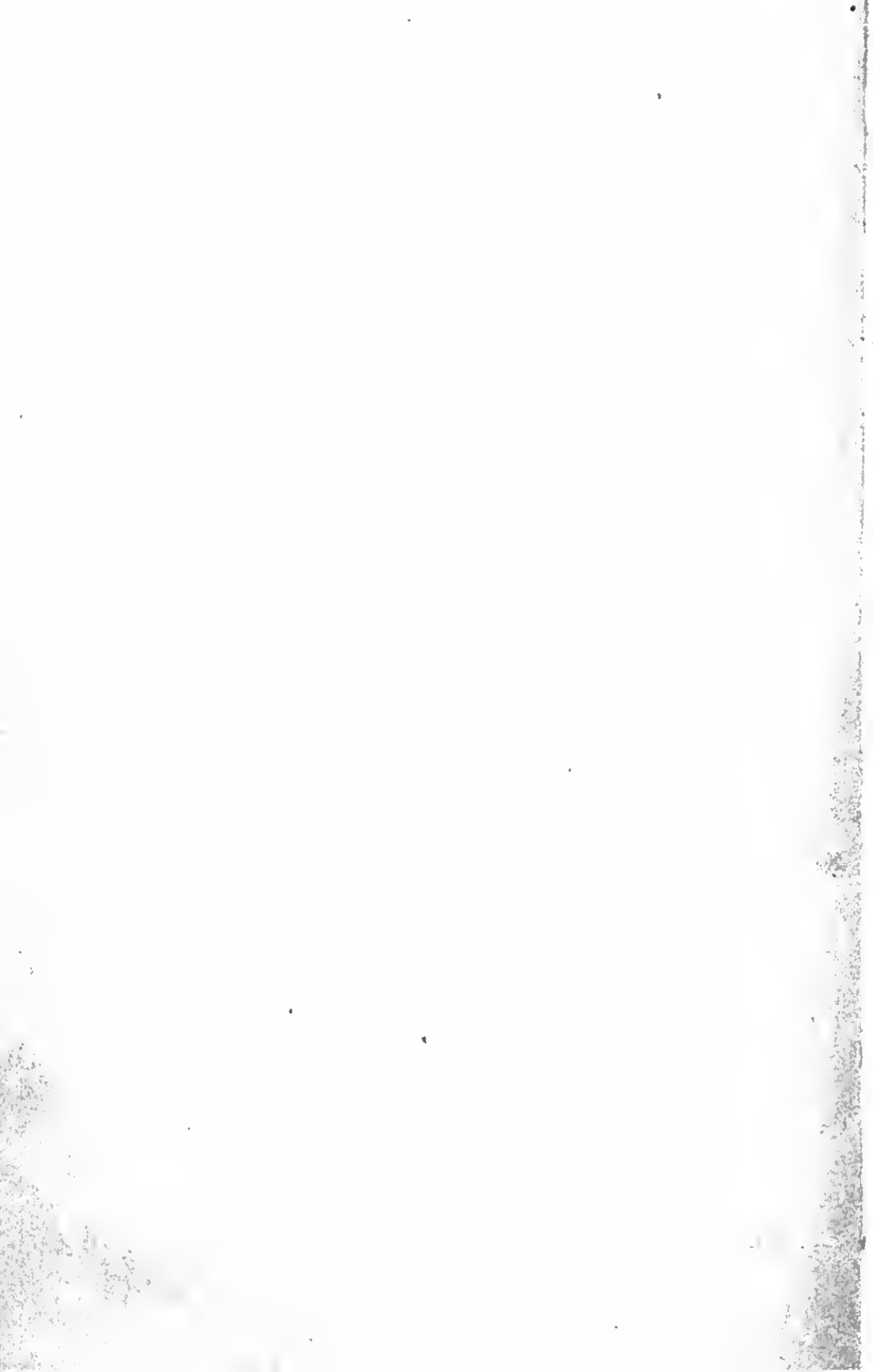
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A
PHONOLOGY OF PANJĀBĪ
AS SPOKEN ABOUT LUDHIANA
AND A
LUDHIĀNĪ PHONETIC READER

(With a Preface from Dr. T. G. BAILEY)

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*[Thesis approved by the University of London for the degree of
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PREFACE.

The present volume is virtually an embodiment in print of my thesis entitled "The Phonology of Panjāhī as spoken about Ludhiana" which was accepted by the University of London in 1926 for the degree of Doctor of Philosophy. The work consists of two parts: the first deals with Phonology proper and the second is a Phonetic Reader of the Ludhiānī dialect which won me the Laura Soames Prize at the University College, London.

My interest for the subject goes as far back as 1913 when I was studying for my M.A. in Sanskrit. During these days the Panjah University awarded me the Mayo-Patiala Research Studentship for a phonetic analysis of my mother-tongue.

In 1919 I was deputed the task of compiling a Dictionary of the Panjābī language, in which capacity I had to ransack nearly the whole of the Panjāhī literature, as also to amass a large amount of material from the lips of Panjābī speakers. While the dictionary was in the making I sailed for England to prosecute studies in Indian Philology. There in London I studied Philology with Prof. R. L. Turner at the School of Oriental Studies, and Phonetics, with Prof. Daniel Jones at the University College. The present book is the result of my labour of two years that I spent there.

Some of the special features of my thesis are:

1. The discovery of the Law of Accent-shift in the central languages, Hindī, Panjāhī, Gujarātī and Rājasthānī (§§ 10—12, 181—91). By its help have been explained such forms as seemed irregular hitherto.
2. History of the Primitive Indian long vowels before consonant groups (§§ 16—25).
3. It defines the limits of the period in which the Anusvāra, the parent of the so-called "Spontaneous Nasalisation" was inserted (§ 113).
4. It explains the derivation of a number of words that seemed strange and doubtful before.

5. It affords new strength to the regularity with which the phonetic laws work in a language.
6. It contains a number of minute phonetic observations.

The thesis was accepted for inclusion in the Panjab University Oriental Publications early in 1927. But the actual printing had to be put off for want of phonetic type in India till 1931 when special founts were cast by the Mercantile Press, Lahore. But then sprung up another impediment: I was medically advised not to strain my eyes. Consequently the work of proof-reading was protracted as it had to be done by my friends—Messrs. Raghunandan Shastri, M.A., M.O.L., and Har Dev Bahri, M.A., M.O.L. to whom I am much indebted.

In the end comes the most pleasant duty—that of thanking my benevolent teacher, Principal A.C.Woolner without whose kind and generous guidance I would never have been what I am. Ever since I came in contact with him, he has always been a source of inspiration to me, and the present work is a visualisation of the enthusiasm for Philology he invoked in me.

I cannot close this preface without thanking Prof. R.L. Turner and Prof. D.Jones and his colleagues who gave me help and advice in bringing my thesis to its present form.

Oriental College, Lahore.

13th December, 1933.

} BANARSI DAS JAIN.

CONTENTS.

	Page.
PREFACE — — —	iii
INTRODUCTION — — —	1—7
Area where Panjābī is spoken—§ 1 — —	1
Two main forms—ordinary Panj. and Dogrī—§ 2 — —	1
Panj. Literature—§§ 3—5 — —	2
General position of Panj.—§ 6 — —	4
Ludhiānī compared with Mājhi—§ 7 — —	4
DEFINITIONS—§ 8 — —	7
PHONOLOGICAL CHANGES—§ 9 — —	7
ACCENT, (stress and pitch)—§§ 10—12 — —	7
VOWEL CHANGES: — —	9—48
Vowel-changes in accented syllables—§§ 14—15 — —	9
Vowels in closed syllables—§§ 16—25 — —	11
Unexplained changes in accented vowels—§§ 26—40 — —	14
Vowels in unaccented syllables—	
Treatment of the final syllable—§§ 41—50 — —	19
Vowels in non-final (unaccented) syllable	
Pre-accentual—§§ 51—63 — —	22
Post-accentual—§§ 64—67 — —	25
Effects of h on vowels—§§ 68—78 — —	26
Tonic effects of h on vowels	
History of the discovery of tones in Panjābī } —§§ 99—93	29
Treatment of r (᳚)—§§ 94—99 — —	34
Vowels in contact—§§ 100—103 — —	35
Panjābī Diphthongs—§§ 104—106 — —	39
Vowel-gradation—§§ 107—110 — —	41
Nasal Vowels in Panjābī—§§ 111—116 — —	43
Denasalisation—§§ 117—119 — —	47
CONSONANTS—General—§§ 120—22 — —	49
ASPIRATION—§§ 123—132 — —	51
DISASPIRATION—§§ 133—36 — —	54
PI SINGLE CONSONANTS—§ 137 — —	57
Initial Stops—§ 137 — —	57

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Intervocalic stops—§ 138	—	—	—	58
Initial Nasals—§ 139	—	—	—	60
Intervocalic nasals—§ 140	—	—	—	61
Initial y-, v- § 141	—	—	—	62
Intervocalic -y- -v.—§ 142	—	—	—	62
r, l—§ 143	—	—	—	63
Initial ś-, ṣ-, s—§ 144	—	—	—	65
Intervocalic -ś-, -ṣ-, -s—§ 145	—	—	—	65
Initial h—§ 146	—	—	—	65
Intervocalic -h—§ 147	—	—	—	66
CONSONANTS IN CONTACT—§§ 148–151	—	—	66–87	
Stop+Stop (Homorganic)—§ 152	—	—	—	70
Stop+Stop (Heterorganic)—§ 153	—	—	—	71
Stop+Nasal—§ 154	—	—	—	71
Nasal+Stop—§§ 155–56	—	—	—	73
Nasal+Nasal—§ 157	—	—	—	76
Double Nasals—§ 158	—	—	—	76
Nasal+Semi-vowel—§ 159	—	—	—	76
Nasal+Sibilants—§ 160	—	—	—	76
Groups with y—§ 161	—	—	—	77
Groups with r—§ 162	—	—	—	80
r+consonant—§ 163	—	—	—	82
Groups with l—§ 164	—	—	—	83
Groups with v—§ 165	—	—	—	83
Groups with a sibilant (Sibilant+stop)—§ 166	—	—	—	84
Groups with a sibilant (Stop+sibilant)—§ 167	—	—	—	85
Groups with h—§ 168	—	—	—	87
CEREBRALISATION—§ 169–71	—	—	—	87
SVARABHAKTI—§§ 172–174	—	—	—	90
INSERTION OF PLOSIVES—§ 175	—	—	—	90
INSERTION OF r—§ 176	—	—	—	91
DOUBLING OF PI intervocalic stops—§ 177	—	—	—	92
METATHESIS—§ 178	—	—	—	92
CONTAMINATION—§ 179	—	—	—	92
ONOMATOPOESIS—§ 180	—	—	—	92

SHIFT OF STRESS-ACCENT—§§ 181—87	—	—	93
INDEX OF PANJABI (Ludhiāni) words	—	—	101
INDEX OF SANSKRIT words	—	—	137

PART II.

LUDHIĀNI PHONETIC READER.

Preface from Dr. T. G. Bailey	—	—	—	153
INTRODUCTION	—	—	—	155
Ludhiāni VOWELS	—	—	—	156
Notes on the Ludhiāni VOWELS	—	—	—	157
Ludhiāni DIPHTHONGS	—	—	—	159
Ludhiāni CONSONANTS	—	—	—	160
Plosives	—	—	—	162
Affricates	—	—	—	162
Nasals	—	—	—	162
Lateral	—	—	—	163
Rolled and flapped	—	—	—	163
Fricatives	—	—	—	163
ASSIMILATION	—	—	—	164
STRESS	—	—	—	165
LENGTH	—	—	—	166
TONES	—	—	—	167
NOTES ON LUDHIĀNI TONES	—	—	—	169
INTONATION	—	—	—	169
Additional notes on Ludhiāni sounds	—	—	—	171
Chief difficulties experienced by English speakers in learning Ludhiāni and vice versa	—	—	—	173
Length (supplementary)	—	—	—	173
RHYTHM	—	—	—	176
TEXTS—	—	—	—	(For a list of texts see p. 177)
VOCABULARY	—	—	—	215

॥ श्रीवीतरागाय नमः ।

PHONOLOGY OF PANJABI

AS

SPOKEN ABOUT LUDHIANA.

Introduction¹.

§1. The dialect which forms the subject of this thesis is spoken at and about the town of Ludhiana with a few class differences, and goes under the common name of Panjābī. Literally speaking the term Panjābī denotes the language of the Panjāb, "the land of the five rivers."² This area, however, does not cover the whole of Panjābī, nor is Panjābī the language of the whole of this area. To the east it is spoken much beyond the Sutlej, while in the west it is not spoken in great parts of the Bārī, Rechnā and Chaj Doābs.³ The political extension of the province brought within its boundaries all the speakers of Panjābī to the east, but included also speakers of yet other dialects.⁴ Hence it is not strictly logical to say that Panjābī is the language of the Panjāh.

§2. Sir George A. Grierson has restricted the term for dialects spoken over a fairly well-defined area. He distinguishes two main forms of the speech—the ordinary Panjābī and Dōgrī. The ordinary Panjābī has two standard dialects. The one recognised by the people themselves is Mājhi spoken in the districts of Lahore and Amritsar which is considered to be the purest

(1) For general history of Indo-Aryan speech in India, see J. Bloch: *La Formation de la Langue Marathi* §§ 1—26.

(2) Hobson Jobson: s. v. "Punjab".

(3) L. S. I. IX¹ p. 608.

(4) Mr. H. A. Rose in his "Contributions to Panjābī Lexicography": *Indian Antiquary* 1908 pp. 360 etc. treats Panjābī as the language of the Panjāb and includes in it Lahndī, Pahārī, Bāgnrū etc.

form of the language. This judgment of the people is in keeping with the fact that the Māj̥h area has remained the seat of government for several centuries. The other standard is that developed by the Christian missionaries who first settled at Ludhiana and became familiar with the dialect spoken there¹. This has not given rise to any great native literature.²

§3. **Literature**³. The *Ādi-Granth* is supposed to represent the earliest document written in the Panjābī language. But as a matter of fact it is a conglomeration of Indian dialects somewhat distorted by its redactors. About Jayadeva's Bengālī hymns appearing in the *Granth*, Dr. S. K. Chatterjee remarks that their

1. L. S. I. IX¹ p. 609.

2. Pt. Sardhā Rām, the writer of the famous books "*Sikkhā dē Rāj dī Vitheā*" and "*Panjābī Bāt-Cīt*" belonged to Phillour, seven or eight miles north of Ludhiana, but he did not write in the pure form of his native tongue.

3. Nothing in English has yet been written about Panjābī literature except the information contained in the following books.

(i) E. Trumpp: "*The Ādi Granth, or the Holy Scriptures of the Sikhs, translated from the Original Gurmukhī with Introductory Essays.*" London, 1877.

(ii) H. T. Thornton. "*Vernacular Literature and Folklore of the Panjāb.*" J. R. A. S. (Vol. XVII) 1885 pp. 373 ff.

(iii) M. A. Macauliffe: "*The Sikh Religion, its Gurus, Sacred Writing and Authors.*" 6 vols. Oxford 1909.

(iv) R. C. Temple: "*The Legends of the Panjāb.*" Bombay and London Vol. I (1884), Vol. II (1885) and Vol. III (1900).

(v) C. Swynnerton: "*Romantic Tales from the Panjāb, collected and edited from various sources.*" London, 1903.

(vi) G. A. Grierson: Bibliography given in L. S. I. IX¹ pp. 619—24.

(vii) Quarterly lists of the books printed in the Panjāb, issued by the Panjab Government as supplements to the Panjab Government Gazette.

(viii) J. F. Blumhardt: "*Catalogues of the Hindī, Panjābī, Sindhī and Pashtu Printed Books in the Library of the British Museum.*" London 1893.

(ix) J. F. Blumhardt: "*Catalogue of the Library of the India Office*", Vol. II, part III, Hindī, Panjābī, Pashtu and Sindhi Books, London 1902.

garb has been so much changed that they have hardly left any trace of their Bengālī origin. The chief among the dialects represented in the Granth is the **Braj Bhāṣā**. Only a small portion of the work can claim to be called Panjābī as based on the spoken language. A good example of this is Japjī, the opening verses of the Granth.

The Mohammadans were the first cultivators of Panjābī literature as based on the popular speech chiefly of the Gujrat and Gujranwala districts. The Hindus looked for their poetical inspiration to Braj or, sometimes, to the language of Tulsī Rāmāyana, and hence a mixed dialect of Braj and Panjābī was the result. Quite a large literature exists in this mixed language, a good deal of which is still unpublished. It is used up to the present day by several Hindu and Sikh preachers at Amritsar and elsewhere. A similar mixture of Braj and Bengālī, called Brajaboli, was used by the Vaiṣṇava poets of Bengal.¹

§4. The Mohammadans who had been recently converted had nothing to fall back upon except their own vernacular; hence arose a considerable literature in the spoken dialect dealing with various topics of the Muslim religion. Mention may be made of a Jang-nāmā, describing the battle between the Imām Hasan and

(x) H. v. Glasenapp: *Die Literaturen Indiens von Ihren Anfängen bis zur Gegenwart*: Leipzig 1929.

In vernacular, however, a good beginning has been made by Bāwā Budh Singh who brought out his "**Hans Cōg**" (Wazir-i-Hind Press Amritsar 1914) and "**Koīl kū**" (Mufid-i-Am Press, Lahore 1916) in Panjābī (Gurmukhī). Besides these, Pīrā Dittā's edition of "**Hir Wāris shāh**" (Lahore 1918) contains a useful introduction (Urdu) on the literature about Hir. Maulā Bakhsh Kushka of Amritsar, also, has given a brief survey of Panjābī literature as an appendix in the edition of his Hir (Urdu).

(1) D. C. Sen: "**History of Bengālī Language and Literature**" Calcutta 1911, p. 387.

Yazīd, written by Muqbil¹ about 200 years ago. Older than Muqbil is Bābā Farīd². His couplets are in a form of Lahndī, but those found in the Ādi Granth under his name are almost free from Lahndisms.

Apart from the religious use, the vernacular was also used for national and tribal ballads—Pūran, Rasālū, Hīr, Sassī, Haqīqat etc.

§5. Here it will be interesting to point out that like Hindustānī literary Panjābī, also, has two varieties, which may be called Persian-Panjābī and Gurmukhī-Panjābī. They differ from each other exactly as Urdu does from Hindī, viz., in script, vocabulary, metres, similes, sources for subjects, and a few points of construction and grammar³.

§6. The general position of Panjābī among the Aryan languages of India is between western Hindī and Lahndī. The important features which distinguish it from either, or are shared by it in common with one of the two have been summed up by Sir George Grierson in L. S. I. IX¹ pp. 615-17.

§7. To distinguish the dialect examined here from other dialects of Panjābī, I shall call it **Ludhiānī**. The following points may be noted in which it differs from Mājhi, the popular standard dialect :—

(i) So far as my speech may be taken to represent Ludhiānī, it does not distinguish between dental and cerebral

(1) Lithographed in Persian characters, Lahore 1877. Numerous editions have appeared since. Another poem by the same called "Hīr" was edited by me and published by the Panjab University, Lahore 1921.

(2) Gulzār or Isrār-i-Farīdī. Lithographed, Lahore or Multan?

(3) Lately the Panjab University has felt the need of instituting two different sets of examinations for these varieties of Panjābī.

n and **l**. With the modifications described under Phonetics, all its **n** and **l** are alveolar. According to Sir George Grierson Mājhi, too, does not distinguish between **l** and **l'** but a few miles away from Lahore the distinction is very prominent.¹

(ii) The reduction of the intervocalic **h** to tones is not so common in Ludhiānī as it is in Mājhi, thus **Lahaur**, **Luhāri**, **Kahānī**, **rāhi** pronounced with **h** in Ludhiānī are pronounced with tones in Mājhi as [l.əʊr, lu.əri, k.əɳi. rāi].

(iii) Ludhiānī does not possess initial **v**- as Malwaī and Mājhi do.

(iv) Ludhiānī has a greater tendency to double intervocalic consonants than Mājhi has. L. S. I. IX' p. 651. Compare the doubling tendency of vernacular Hindustānī of Sahāraṇpur, Meerut and Muzaffarnagar districts. L. S. I IX' p. 213.

(v) Mājhi often pronounces a vowel in a low tone after an initial **r**; e. g. **Rām**, **rōṭṭī**, **Rānō**, become **Rhām** [r.ɑ:m], **rhōṭṭī** [r.ɔṭ'i], **Rhānō** [r.əno] in Mājhi.²

(vi) Ludhiānī does not use the double tone so frequently as the dialect of Wazirābād. Ludh. **ḍhiḍḍ**, **bhābbi**, but Wazirābādī **ḍhiḍḍh** [ṭ.ḍṭ], **bhābbhi** [p.āb'i].³

(vii) There is a tendency to interchange **r** and **ṛ** to some extent in Mājhi. It is very conspicuous in Multānī⁴. Ludh. **pūri**, **kacauri** but WP, Lah. **pūṛi**, **kacauri**.

(1) Sir George's argument that '**Dulhan Darpaṇ**, written in the purest form of the Mājhi, does not contain a single cerebral **ḷ** from cover to cover'' (L. S. I. IX' p. 609) may only be a matter of printing. Maya Singh's Dictionary (Lahore 1895), also does not distinguish between **l** and **ḷ**, while the Ludhiana Dictionary (1854) on which it is based, distinguishes them very carefully.

(2) Dr. Bailey : "**Panjābī Manual**", and "**Panjābī Phonetic Reader**".

(3) Personal observation for Lahore; Bailey's **Panjābī Manual** for Wazirābād.

(4) **Panjābī Phonetic Reader** p. xv.

(5) L. S. I. VIII' p. 324.

(viii) The PI groups **tr** **dr** are heard in Mājhi while in Ludhiānī they have been assimilated. Ludh. **putt**, **sūt**, **tinn**, **chiddā**, **nīd**; Mājhi **puttar**, **sūtar**, **traī**, **chidrā**, **nīndar**.

(ix) Pronominal suffixes occasionally heard at Lahore, become more prominent as one goes towards Lahndī, but are altogether absent in Ludhiānī.

(x) Ludhiānī is more regular in its formation of the past tense or past participles than Mājhi is. Newton's Panjābī Grammar p. 460 gives a list of some fifty irregular forms, all of which I have heard at Lahore, but only about a dozen at Ludhiānā, many of which have the regular form also. **chāttā** from **chānnā** 'to sift' heard at Lahore should be added to Newton's list.

(xi) The Future III sing. is often **karīgā** etc. in Mājhi as against **karū** or **karūgā** etc., in Ludhiānī.

(xii) **-gā** is often added to the substantive verb in the present and past tenses in Ludhiānī but never in Mājhi.

(xiii) The verb substantive in the past tense is conjugated for person in Mājhi but not in Ludhiānī.

(xiv) The word for 'house' **ghar** is pronounced with a short close vowel at Ludhiana thus [**k_əar**], but with a longer and opener vowel at Lahore. In Poṭhowārī it is distinctly [**ɑ:**] which I observed at Taxila. The Lahore pronunciation is somewhere between the two. I have not, however, observed this difference of pronunciation in other words ending in **-ar**.

(xv) The word for 'one's own' is **apnā** in Ludhiānī but **āpnā** in Mājhi, and **āv dā** in Malwā.

(xvi) L.S.I. IX¹ p. 616 says that the postposition of the agent case is **nai** or **nāi** in Panjābī. So far as I have heard, it is **nā** or **nē** everywhere as in Ludhiānī. In the Doābī of the Hoshiārpur district, however, **nāi** is frequently heard.

(xvii) The vocabulary is practically the same in both the dialects, but quite a large number of words differs in form and

pronunciation; e.g. Ludh. *tinn* (3)', *geārā* (11)' *caubī* (24) *pacci* (25) *bun* (to weave), *bhānajā* (sister's son), *gāl* (abuse), *mālā* (wreath), *lattā* or *littā* (taken) but *Majhī trai*, *yāhrā*, *cahvi panjhī*, *un*, *bhaṇṇā*, *gāhl*, *māhlā*, *litā* etc.

§8. **Definitions.** For the definition of Primitive Indian (PI), Middle Indian (MI) and Modern Indian (Mod. I) see Turner §5. In the course of the present study it was often necessary to distinguish between Eastern Panjābī (EP) and Western Panjābī (WP). By EP is meant the language spoken in the South-eastern districts of the Panjab, viz., Ludhiānā, Mālarkotlā, part of Ferozepore, the Powādh area, Jālandhar and part of Hoshiārpur. Powādhī when specially mentioned, denotes the language spoken about the town of Paṭiālā.

WP denotes the language spoken in the districts of Amritsar, Lahore, Gujranwala and Gujrāt. and parts of Sialkote and Gurdaspur.

Phonology.

§9. The phonological changes undergone by PI in its development into Panjābī may be divided into two classes—Quantitative and Qualitative. The former depend on what is commonly called stress-accent. They affect syllables as a whole but unless the syllable contains a long consonant or a consonant group, appear in vowels only. The other kind of changes depend on the position, the neighbour and the articulation of a sound, and generally affect consonants but very rarely vowels also. Here it will be more convenient to treat separately the changes undergone by vowels and consonants.

Vowel-changes.

§10. **Accent.** As just mentioned, vowel-changes mainly depend on stress accent. Now the nature, history and even the very existence of this accent in PI or its subsequent stages are not known with any certainty. Although the Sanskrit Grammarians make no mention of a non-musical accent, and although it is

highly improbable, that it should have escaped the notice of the eminent Hindu phoneticians, if it had been at all prominent, yet the fact that so many vowels were shortened or dropped in the course of their history compelled scholars to propose different theories for their explanation. Dr. Pischel ascribed to the musical accent of Pk., functions similar to those of stress-accent in explaining certain Pkt. forms¹, while Sir George Grierson² and Prof. Jacobi³ assumed the existence of a stress-accent in Vedic and Sanskrit apart from the musical one. Originally perhaps the stress-accent fell on the same syllable as the musical accent and hence the grammarians' silence about it⁴. In course of time the musical accent ceased to exist, and then the stress-accent which then fell on the same syllable that had lost the pitch, readjusted itself till it was thrown on the first syllable, or on the syllable (except the final) containing a long vowel; and if there were more than one syllable containing long vowels, on the last (not the final) from among those.

§11. The different views regarding stress-accent in Sanskrit and Prakrits held by Pischel, Jacobi, Grierson and Bloch⁵ have been discussed at length by Turner⁶. He shows that the examples which the German professors have explained in the light of stress-accent can be explained in a different way, and may not at all be due to stress. His enquiry has, however, brought to light another very interesting fact, namely that the LAVs can be classed into two groups of which one (consisting of H. G. Panj. and

(1) Grammatik der Prakrit Sprachen §§ 141-47.

(2) Z.D.M.G. Vol. 49, p. 395; J. R. A. S. for Jany. 1895.

(3) Z.D.M.G. Vol. 47 p., 576.

(4) Cf. Prof. D. Jones's remarks: "The subject of stress is very closely connected with that of intonation. It is certain that much of the effect commonly ascribed to stress is really a matter of intonation." **Pronunciation of Russian** 1923 § 763.

For functions of musical and stress accent see Giles: **Comparative Philology**: London 1901 §§ 88-94.

(5) §§ 32 ff.

(6) J.R.A.S., 1916, pp. 203,

possibly Beng. and Singh.) descends from a Pkt. or Pkts. in which a penultimate stress¹ had developed, and the other group represented by Marāṭhī comes from a Pkt. in which the stress had appeared on the same syllable as the Vedic accent.

§12. Without postulating further on this point, it is certain that there was in Skt. and Pkts. something with functions similar to those of stress-accent, and that this had much to do with the phonology of the IAVs. We may call this something the syllabic prominence of a word which according to phoneticians comprises three distinct forces—length, stress and pitch. In some languages one of these forces may be more conspicuous than the others, *e.g.* in English stress is more marked. In others length may be more conspicuous as in several Indian languages. Dr. Bloch's remarks about Marāṭhī that it is convenient to regard the regular vowel-changes of quantity and even of quality in that language as depending on a purely quantitative rhythm, fit in quite well with the above notion of syllabic prominence.

Vowel-changes.

§13. Having thus shown the necessity for assuming a stress-accent in Skt. and Pkts. and the place it occupied in the word, it is reasonable that the changes of accented vowels should be treated separately from those of the unaccented.

Vowels in accented Syllables.

§14. The vowel-changes are comparatively more modern than the consonant ones. As we proceed from PI to MI we find that vowels have preserved both quality and quantity except in some cases. The regular changes are $r > a, i, u, ri;$ ($l > ili$); $ai > ē$; $au > ō$, the long vowels becoming short before consonant-groups except in the N. W. Prakrits.* Even in Apabh-

(1) To be modified according to the statement about the re-adjustment of the stress-accent mentioned in the last paragraph.

(2) T. Michelson: JAOS, Vol. 31 p. 232.

rāpśa the condition of vowels has remained practically the same as that in Pkts, except in the final position where they have been shortened. But the case is very different when we come to the modern vernaculars. In these the unaccented vowels have suffered terribly. The only force to preserve syllables and consequently vowels was accent. It is, therefore, that vowels in accented syllables in whatever position they may be, have come down unchanged. Here it may be pointed out that an accented syllable is usually closed or intoned in Panjābī, the reason being that the PI intervocalic stops have disappeared or become *h*, and most of the Panj. intervocalic consonants are the result of PI consonant-groups.

§15. Examples:—

a > a : **agg** (agnī-); **aṭṭh** (aṣṭán); **sapp** (sarpá-); **cand**, WP **cann** (candrá-); **karnā** (károti); **gadhā** (gardabbhá-)

ā > ā : **āṇḍā** (āṇḍá-), **āddā** (ādrá), **kānnā** (kāṇḍa-), **dākh** (drākṣā), **kānā** (kāṇá-), **namānā** (nirmāna-), WP **nanān** (nānāndā).

i > i : **ikkh** (ikṣú-), **innhan** (indhana-), **pinn** (pīṇḍa-), **sikkh** (śikṣā).

ī > ī : **īlkh** (īkṣā), **jī** (jīvā-), **pīṭhā** (pīṭha-), **pīr** (pīḍā), **bīhī** (vīthikā), WP **hīh** (īṣā).

u > u : **muṭṭh** (muṣṭī-), **russenā** (ruṣyati), **pnṛ** (pnṛa-), **putt** (putrá), **kukkh** (kukṣi-).

ū > ū : **ūnā** (ūnā-), **jūā** (dyūṭā), **mūt** (mūtra-), **sūī** (sūci-), **gūṛhā** (gūṇḍā).

ē > ē : **khēt** (kṣētra-), **bhēḍ** (bhēḍra-), **ēluā** (ēluka-).

ō > ō : **ōḍ** (ōḍra-), **cōr** (cōrā-), **kōṭṭhā** (kōṣṭha-).

ai > ē : **ēkkā** (aikya), **cēt** (caitra-).

an > ō : **pōttā** (pāntra-), **gōrā** (gaurā), **dōhtā** (dauhitra-).

No example has survived in Panjābī containing the PI vowel *ī*.

(1) The accent mark on PI words represents the musical accent and not the stress.

Vowels in closed Syllables. ¹

§16. Vowels in closed syllables are usually accented, and consequently they have preserved their quantity and quality except when they lose their accent. Thus long vowels appear as long, and short ones as short. In this respect Panjābī together with Sindhī, Lahndī and other N. W. languages is more archaic than its other sisters of the central and outer groups, viz., Hindī, Gujarātī, Rājasthānī, Marāṭhī, Bengālī etc. In Pkts. of the latter, long vowels before consonant-groups were shortened which in course of time were again lengthened in Hindī Gujarātī etc., but this time at the cost of shortening the following consonant, so that all distinction of original vowel-length in front of consonant-groups was lost in these dialects.

§17. The absolute length of the Panjābī vowels descended from PI long vowels before consonant-groups obeys the general laws of vowel-length in Panjābī, i. e. they are fully long in syllables closed by a single consonant, a little shorter in open syllables, and still shorter in syllables closed by a long consonant or a group behaving as such.² Although the absolute length in the last case is nearly the same or often less than that of the corresponding Panj. vowel occurring in an accented syllable closed by a single consonant and descended from a PI short vowel in an open syllable, yet the two differ in quality, the former being somewhat closer than the latter; and in Panjābī as in several other languages, long vowels are a little closer than their corresponding short ones.

(1) In Skt. closed syllables were of two kinds—closed by a single consonant and closed by one or more consonants of a group the rest of which formed part of the following syllable. Closed syllables of the first kind occurred in pausa only, and those of the second kind in the interior of a word or sentence. For closed syllables of Panjābī see **Length** in **Phonetics**.

(2) This is perhaps a universal rule in languages where long consonants exist. For Russian see D. Jones: **Pronunciation of Russian** §§ 746-50.

§18. In the North-Western Prakrits the tendency for shortening long vowels before consonant-groups does not seem to have arisen. At least there is no documentary evidence to show that they ever shortened the long vowels in closed syllables to such an extent as to confuse them with the original short ones. Aśoka's edicts at Mānsehrā and Shāhābāzgarhī do not help us in this matter as they are engraved in Kharoṣṭhī script which does not mark vowel-length. The Gīrnār recension, however, preserves long-vowels before consonant-groups,¹ although, in Gujārātī Apabhraṃśa they appear as short, being again lengthened with compensatory shortening of the following consonant.

§19. The preservation of vowel-length before consonant-groups is a regular phenomenon in Panjābī, there being a few exceptions only. A final double consonant following a long vowel is shortened.

Examples:—

a : satt (saptá), hatth (hástá-), kamm (kárma-) dand (dánta-), sadd (śabda-) etc.

ā : kānuā (kāṇḍa), pāsā (pārsvá), kāṭh (kāṣṭha-).

i : sinjānā (śiṅcāti), cittā (citrá), mitt (mitrá.)

ī : likh (likṣā).

u : suddhā (suddhā-), putt (putrá-), duddh (dugdhā-).

ū : sūt (sūtra-), cūnnā (cūrṇa-).

ē : nettī (netrī), jēṭṭhā (jyēṣṭha-), khēt (kṣētra-).

ō : koṭṭhā (koṣṭha), cōkkhā (cōkṣa-)

§20. PI ai au before consonant-groups are represented by i, u (or e, o presumably short) in Pkts., but in Panjābī they appear as long ē, ō, so in H. Guj.² etc. after lengthening of the Pkt. short e, o.

(1) Michelson: JAOS Vol. 31, pp. 231—34.

(2) Turner: § 37.

ai : ākkā (aikya-), cet (caitra-)
 au : pōttā (pāntra-).

§21. Exceptions are of two kinds, (i) those in which an originally long vowel is shortened and (ii) those in which an originally short vowel is lengthened. The first kind seems to have been borrowed in the Pkt. stage, and the second kind in the modern stage from some neighbouring dialect having opposite tendencies, possibly Bāgaru or vernacular Hindostānī.

(i) It is interesting to note that most of the exceptions of first kind have *r* as the first member of the consonant-group that comes after the long vowel.

§22. ā > a : allā (*ālla-), baddal (vārdaḷa-), mang-nā (mārgati) but māḡ f. 'parting line of hair' if derived from mārga must be a loan from H. cf. Panj. magar 'after' (mārga + ra-?), magghar (mārgasīra-), kattak WP kattā, kattē (kārttika-) māihgā (mahārga), baddhī 'bribe' is from *vārdhika-, patthā 'musele' if connected with a vṛddhi form of prsthā; apnā (ātmanah) must be a loan from H. cf. WP āpnā. Phaggan (from phālguna-, and not from phālganā-), amb (āmra-, the form amra-, also, is found in the kōśas). bajjanā (vādyate) may have come from an analogical form *vadyatē, cf. nadati: nadyatē, āṭṭā, Mul. aṭṭā (Pkt. *aṭṭa-) may be a loan from H. if it is derived from a PI word beginning with short *a* followed by a group *r* + consonant. cf. Pers. ārd.

§23. ī > i : tikkhā (tikṣṇa-) is rather difficult to explain. No PI word containing *ī* + *r* + consonant has been found to exist in Panjābī. The reason is that most of such words were past passive participles and they were replaced by analogical formations.

§24. ū > u : unn (ūrṇā), kūdd-nā (kūrdati), kucc (kūrcā-) dubb (dūrvā), mudḡh (mūrdhā), tunn-nā (tūrṇa-), WP kummā (kūrmā), WP Pujj-nā (pūryate), WP punnā (pūrṇā), punneā

(pūrṇimā), WP ubbhā (ūrdhvā-), sujjh occurring in Vārā Bhāi Gurdās VI, 20, 2, a composition in a mixture of Hindi and Panjābī (sūrya-). A considerable number of Skt. words with-ūr- including most of those cited above, also, appear with ur- in dictionaries. Other words are sunnā (śūnyā-, also śunya-) rukkhā (rūkṣā also rukṣa-), mull (mūlya).

Seeing the shortening of the PI long vowels before r + consonant-groups to be so regular in most words, one is tempted to regard as loans the few words where the vowel does not shorten. Such are pāssā, cūnnā, dāddhā, gājjar and mājnā or mānjnā.

§25. (ii) The second kind of exceptions (words with ā) may have come from vṛddhi form or be recent loans.

a > ā: ātthan, ātthamnā, āthnā (āstana-), gāggar (gargari), sāg, sāngā (śaākū-), lāṭṭhī but also laṭṭh (*laṭṭhi cf. yaṣṭi-), bāt 'road,' but batti 'wick,' baṭṭi 'stone' (vartī- or vārtma), bāg (valgā), hāṭṭhī (lastī-), khāj (kharju-).

i > ī: riṭṭhā (ariṣṭa-), nīd, WP nīdar (nidrā), majjṭh (mañjiṣṭhā), jibh Poth. jibbh (jilvā), kittā, (kṛtā- by analogy with suitā etc.), giṭṭhī (agniṣṭhā cf. āngāra-)

u > ū: āncā, WP uccā (ucca-), pūch, WP pucch (pūccha-), ūṭh, WP utṭh (uṣṭra-), kūhl (kūlyā, cf. kūlya- 'belonging to a bank, kūlinī 'river'); jūṭh, jhūṭh (juṣṭa-) both these words, seem to be loans from H, the idea of jūṭh is rather religious, and for jhūṭh the regular word in WP is kūṛ.

Unexplained changes in accented vowels.

§26. The following are the cases where vowels in accented syllables have undergone a change. Many of them are old and go back to MI., or are shared by the cognate languages also.

a > i: No satisfactory explanation can be given for this change. The Pkt. words in which this change has taken place, appear in their regular form in Panjābī when they survive in it; eg. pakvā- > Pkt. pikka- but Panj pakkā, H. id., Guj.

pākū; āngāra- > Pkt. imgāla but Panj. āgeār. pakka- and amgāra also occur in Pkts. (Pisch. §§ 101, 102.).

injh (āśru-), pijj, WP pajj (if connected with paryaya-), picchā (paśca-) H. picchā- cf. Guj. pachī; the Panj. form is, perhaps due to contamination with piṭṭhī < prṣṭha-; pinj^arā (panjara-) H. id., Rāj. pījrā, Guj. pājrā, even Pers. panjar; mijjh (majjā cf. AMg. miṃjā Pisch. § 74), Sin. miṣa. In these words the change a > i may be due to the following palatal just as a > u is due to the presence of n in the following syllable.¹ Nevertheless normally a followed by a palatal remains unchanged, and there are cases, as below, in which a not followed by a palatal becomes i. ciṛā (caṭaka-) H. id. opposed to Nep. caro; pīglā (paṅgu-) H. pāglā; bikk beside bakka (valka-), bingā (vakrā-, Pkt. vaṃka-) H. bīkā, bākā. Panj. hāk 'a bent oval ornament for ankle must be a loan from H. mirac, WP marac (marica-: *marieya- to account for Panj. e-, cf. vaṇija-: vaṇijya-), hiran (hariṇa-), imlī (amlikā), riṇḍī (āraṇḍa-). In gin^anā (gaṇayati) the original word may be grṇāti as suggested by Skt. gaṇayati, Guj. gaṇvū. Poādhī jib beside H. jab, ib beside H. ab. chikkā beside chakkā (ṣaṭka-); Poṭh. ninān (nanāndā).

In Lalindī in the unaccented syllable, the change a > i is due to the influence of the final i;² e.g. kukkīṛ f., chōhir f. hēkil f. (hēknl m. boar), ranḍiṇ f., vōhir etc. All these must have originally ended in ī being feminines.

WP khiddū beside EP khuddō (kauduka-?) cf. Apabh. kindua; Bhavisatta. 3, 5.

Rājasthānī appears to substitute i for a in a number of tatsamas or semi-tatsamas.³

§ 27. a did not change to i under any circumstances. Panj. chī beside chē cannot come from Skt. ṣaṭ cf. Pkt. cha. The form chī or chē is probably the result of contraction of a+ī in Pkt. chahiṃ > Apabh. chahī.

(1) cf. Grierson's remarks that a > i may sometimes be due to a preceding palatal ch. ZDMG Vol. 49 p. 403.

(2) L. S. I. VIII² p. 250.

(3) L. S. I. IX² p. 33.

§28. $a > u$: This change is in most cases due to the influence of u in the following syllable. In Pkts. also, $a > u$ was generally due to the presence of a labial sound in a neighbouring syllable. (Pischel §104). Gujarātī has remained free from this change and also from the change of a to i .

ungal (aṅgūli-) Guj. āgaḷ; cunj (cañcu-) H cōc but Guj. cāc; ungarnā (aṅkura-), sungarnā (saṅkuṭati), mucch beside mass (śmaśru- cf. Pkt. mamsu-?) kunj also kanj 'snake's slough' (kañeuka-); unjal (aṅjali- on the analogy of aṅguli- > ungal, or from uḍaṅjali- 'hollowing the palms and then raising them' cf. Mar. omjaḷ, vampaḷ), khuddō (kaṇḍuka-?), pnr beside par 'upon' (upari, *uppari > Paj. uppar).

This change is specially frequent in Bengālī, and Oṛia.¹ In Lahndī and Kashmīrī dissyllabic words often take u in the second syllable due to the influence of the final Apabh. u . Thus Nom. Sing. kukkuṛ, chōhur, raṇḍuṇ 'widower' but Nom. pl. kukkaṛ, chōhar, raṇḍaṇ.²

§29. $a > ē$: Due to a following h under definite conditions. See § 75.

$a > ē$: bēl (valli-), chēj or sēj (śayyā) go back to Pkt. vēlla- and sējā (Pisch. §107). sēllā 'spear' (śalya-), chējā: H. chajjā is a recent example; for chē 'six' see § 27.

§30. $a > ai$: (i) Due to a following h under definite conditions. See §§ 70-71.

(ii) In a number of tatsama or recent loan words, this change is found in an accented syllable due to a following nasal. Some of these examples are shared by H. and Mar. Sainkar (śaṅkara-); baingan, H. id. (vaṅgana-); paintī, H. pāitī (Pkt. paṇatīsa), saintī H. sāitī (Pkt. sattatīsa); pāihaṭ. H. pāisaṭh (Pkt. paṇasaṭṭhi); H. pāitālīs, sāitālīs, but Panj. pantālī, santālī (Pkt. paṇacattālīsa, sattacattālīsa-). The nasal in saintī, santālī is perhaps due to analogy of paintī, pantālī. WP painc but EP panc, H. id. 'arbitrator'; WP saincā but

1. Grierson: ZDMG Vol. 49 p. 403.

2. L. S. I. VIII¹ p. 253.

E P. *sancā* 'mould,' WP. *painchī* but EP *panchī* 'bird,' WP *kaiṇṭhā* but EP *kaṇṭhā* 'necklace'; Poṭh. *gāidhlā* but EP *gāidhlā* 'muddy'; WP *bāissarī* but EP *bansarī* 'flute'; WP *kaincⁿī* but EP *kancⁿī* 'dancing girl'; H. *gāidā* (*gaṇḍaka*-), Mar. *māid* (*manda*-, Bloch § 58).

In the Panj. word *aincī* from Eng. *inch*, *i* has become *ai*.

§31. It may be interesting to point out that final *a* in the names of the Hindī letters क, ख etc., is often pronounced as diphthong *ai* or [æ] in Panjābī, thus *kai*, *khai* or [kæ, khæ] etc. Another tendency is to pronounce it long, thus *kā*, *khā*, etc., this of course is necessary because Panjābī words do not end in short vowels except final *o*.

§32. *a* > *au*: (i) Due to a following *h* under certain conditions. See § 72.

(ii) Due to a following nasal as in *a* > *ai* like which this, also, is more frequent in WP and is confined to *tatsamas* or loans. *caumpā* (*campa*-), EP *baunsi*, *bansi* beside *bainsi* (*vamśā*), EP *kant*, WP *kaunt* (*kānta*-); EP *saklamp*; WP *saklaump* (*saṅkalpa*-).

§33. *i* > *u*: This again is due to infant, *i. e.*, the influence of an *u* in the following syllable, and is very rare. *bund* beside *bind* (*bindū*-). *nuccaṇā* beside WP *niccaṇā* (**niccaṇā*, intransitive of *nacṛṇā* < *niścṛtati*). *sunghⁿā* (*śiṅghati*) comes perhaps from **śṛṅkhāti* cf. Wackern §146.

§34. *i* > *e*: Due to a following *h* under certain conditions. See §76.

i > *ē*: According to Pkt. grammarians, *i*, *u* often become *e*, *o* before consonant-groups (Pischel § 119). Such words are more properly to be derived from Vṛddi-forms (Bloch § 80). *kessū* (*kiṃśuka*-: *kaiṃśuka*-), *nēmbū* (*nimbūka*-: *naimbuka*-), *sēm* (*śimbā*: *śaimbya*-), *sēṭh* 'expressed sugarcane' (*śiṣṭa*-: **śaiṣṭa*-) cf. H. *siṭh*, Mar. *siṭ*.

§35. **i > ē**: The words in which this change has been noticed by Pkt. grammarians can be explained otherwise (Pisch. §§115, 122). In **Pānjābī** two examples have survived which are, also, shared by other IAVs.

As to **khelnā**, **khēdnā** (**kriḍati**), it is probable that there were two separate roots $\sqrt{\text{kriḍ}}$ and $\sqrt{\text{kḥel}}$ in PI which were confused with each other in Pkts. (cf. Pischel §122).

bahērā (**vibhṛtaka-**). Pischel §115 quotes **bahēṭaka** as found in **Vaijayantī** 59, and **vahēḍaka** in **Böhtlingk**. Evidently the form in which the word was borrowed by Vedic from the aboriginal speech seems to be different from the form which gave rise to the modern words. AMg. **vibhālaa** points to **vibhēḍakaha** (Pisch. § 121, Bloch § 80).

§36. **u > a**: Only one example has been found in which an accented **u** has changed to **a**, WP **appaṛnā** beside **upparnā** (**utpatati**). In **maulnā** 'to blossom' the change goes back to Pkt. (**mukula-** > **maūla**-Pisch. §123) where it is regular. cf. Pkt. **maū-** < **mṛdu**.

§37. **ū > i**: **siūnā**, **seōnā** (**svarṇa-**: **suvarṇa-**: ***sivarnā-**).

§38. **ū > o**: Like **i > ē**; this change, too, noticed by Pkt. grammarians can be explained by **vṛddhi** forms (Pischel § 125, Bloch 80). **pōnnā** (**punḍra**: **paunḍra-**), **pōkkhar** (**pūṣkāra-** **pauṣkara-**), **pōl** (**pūlya-** ***paulya-**). **mōṭthā** (**mṇstā**: ***mausta-**), **kōṛh** (**kuṣṭha-**: ***kauṣṭha-**, cf. Pa. **kōṭha**), **mōklā** (J. Skt. **mukala-**: ***maukala-**), **ṭhōhlū**, Mul. **ṭhōhl** (**sthū'ā-**: **sthaulya-**). **pōṭthā** (**pustaka-**: ***paustaka-**) really comes from Pehl. **pušt** 'skin' connected with **Pī prṣṭha-** (**Grundriss Irānisch** Vol. I pt. 2 p. 274) for the word is not very old in Skt.

§39. **ē > i**: as in **rīn** beside **rēn** (**rēnu-**).

§40. **ō > ū**: as in **jūn** 'birth past or future' (**yōni-**).

VOWELS IN UNACCENTED SYLLABLES.

Treatment of the final syllable.

§41. The final syllable of a PI word has remained in an unstable condition throughout its development down to the modern times in consequence of which it has been undergoing a gradual and constant decay. In the earliest stage a PI word in its inflected form could end in a vowel or a consonant. By the time of Pāli and Aśoka, all final consonants had disappeared leaving no trace except -n after a short vowel and -m which became anusvāra. What was in PI devāḥ, devān, devāt, dēvam, tasmin, kurvan, bharēt, etc., became in Pāli dēvā, dēvā, dēvā, dēvam, tassim, kuvvam, bharē etc., respectively. The Pkt. forms parisā (pariṣat), maṇam (maṇaḥ) etc., are not the cases of lengthening a vowel after the elision of a final consonant, or of changing the final consonant into anusvāra, but are due to the further addition of case terminations so that they may look like inflected forms of the most common types.

§42. Although the final vowels held their position much longer than the consonants, yet several cases of preference for a short vowel are noticeable in Skt. in its transition from Vedic, e.g. RV yātrā, tātrā, ātrā, kūtrā are handed down in Skt. as yatra, tatra, atra, kutra only. More examples can be quoted from Pāli (Geiger §32), and Prakrits (Pischel §113).

The final anusvāra often becomes the nasalisation of the preceding vowel. Hundreds of such cases can be quoted from AMg. and other Pkts.

§43. As we pass from Pkts. to Apabh. we find that the final vowels have once more been shortened. Here the words end in vowels only, usually short, pure or nasal.

§44. In most of the modern languages the final short vowel of the Apabh. stage after a consonant has also disappeared, thus Apabh- gharu, phalu etc., become Panj. H. ghar, phal, Guj. Mar. ghar, phal, etc. The final vowel after another vowel

coalesced with the latter to form a single long vowel, thus Apabh. *ghōḍaū*, *mālīū* become Panj. H. *ghōṛā*, *mālī*, Guj. Rāj. *ghōṛō* or *ghōḍō*, *mālī*. The languages which retain the final short vowel after consonants are Sindhi and Bihārī. Panjābī belongs to the other category although an extremely short vocalic element [ə] is frequently audible at the end of a word. On the whole, its effect is not so distinct as in Sindhi.

§45. The decay of the final syllable is a striking phenomenon of the languages of the Indo-Iranian branch. "Numerous examples of reduction and loss in the Middle and New Indo-Iranian dialects of the final syllable existing in the Old Indo-Iranian languages may be gathered from almost every page of the book"—Louis Gray's *Indo-Iranian Phonology*. (§ 961).

§46. A potent factor in the decay of syllables as seen in the more recent stages of the Indo-Aryan vernaculars (esp. H. Panj. Guj.) has been the absence of stress-accent on those syllables. The final syllable has always remained unaccented, and hence the gradual decay in its transition from one generation to the other.

§47. For the greater weakness and decay of the final sounds of a word than the initial ones, another reason may be given; viz., the economy of effort. Every speaker becomes more or less conscious of the beginning of separate words when using them with different suffixes and prefixes to express the allied meanings. Now mutual intelligibility being the main object of language, the effort of the speaker to speak and that of the hearer to hear the final sounds of a word are relaxed as soon as the intended meaning has been disclosed by the initial syllables. Consequently the final sounds lose their importance and thereby become more liable to decay.

§48. As mentioned above, Pkt. words could end in a vowel, short or long, or in *anusvāra* preceded by a short vowel only. In Apabh. the long vowels were shortened and the *anusvāra* was

changed into the nasality of the preceding vowel. In Panjābī they all have disappeared after a consonant, but have contracted after a vowel.

§49. Examples of the loss of final vowels.

	Skt.	Pkt.	Apabh.	Panj.
Pkt. -a	kara	kara	kara	kar
	pāṇca	pamea	pamea	panj
	saptā	satta	satta	satt
Pkt. -ā	mūrdhā	muddhā	muddha	muddh
		(Bhavisatta. 167, 4)		
	ātmā	appā [Panj Pkt. — *āppā]	—	āp
	lajjā	lajjā	lajja	lajj
	jāṅghā	jamghā	jamgha	jaṅgh
			(Bh. 77, 2)	
Pkt. -i	upari	uvari cf. AMg. uppim	—	uppar
Pkt. -ī	aguṇī	aggī	aggi	agg
	kukṣī	cf. [kucehī	kucehi]	kukkh
	bhaginī	bhainī	vahini	bhain
			(Bh. 309, 4)	
Pkt. -u	ikṣū	*ikkhū, cf. uechū	—	ikkh
Pkt. -ū	vidyut	vijjū	vijju	bijj
	śvaśrū	sassū	sassu	sass
Pkt. -ē	krōḍē	kōḍē	—	kōl
	pārśvē	passē	passē	pās
		(Panj. Pkt. *pāssē)		
Pkt. -ō	puṭrā	puṭṭō	puṭtu	puṭt
	bālā	bālō	bālu	bāl
Pkt. -am	phālam	phalam	phalā	phal
Pkt. -im	ākṣi	[acchim]	[acehi] (Bh.)	akkh
Pkt. -um	āśru	amsuṃ	—	injh, WP. anjh.

§50. From the pronouns of the first and second persons plural, *asmā*, **tuṣṇā*, we should expect Pānj. **as[s]*, **tus[s]* through **assā*, **tussā*; but actually we get *asī*, *tusī*, or *asā*, *tusā*. The *ī* in the first pair seems to represent the instrumental case termination because after them the agent sign *nē* is not used. The *-ā* in *asā*, *tusā* seems to be the regular oblique plural termination added to *as[s]*, *tus[s]*, on the analogy of nouns. These forms could not have come from *asmān*, **tuṣṇān*, for they, too, should have given *as[s]*, *tus[s]* through **assā*, **tussā*. The conjecture that *ā* in *asā*, *tusā*, is an oblique plural termination is strengthened by the fact that the agent sign *nē* can be optionally used after them. Before other postpositions like *nū*, *dā*, *tō* etc. *asā*, *tusā* (and not *asī*, *tusī*) are used. When accented on the first syllable they are pronounced separately from the postpositions, thus *ásā nē*, *ásā dā*, *túsā nū*. But when accented on the second syllable they are pronounced as one word with the postpositions. In this the nasalisation of *-ā* is taken away, the initial *a-* of *asā* omitted, and the *-s-* of *tusā* changed into *-h-* which then is shifted to *t*. The postposition *dā* becomes *ḍā*. The change of *s > h* and the omission of *a-* are optional in Mājhī.

Vowels in non-final (unaccented) syllables.

§51. Preaccentual.

(a) When the syllable was initial and consisted of a vowel alone, it was reduced to a neutral vowel, which in some cases regularly and in others optionally disappeared. But *u* in dialects other than Poādhi tends to maintain its *u* quality however short it may become.

a: *gūtthā*, (aṅgúṣṭha-); *nhērā*, WP *hanērā* also (* andha-kara-); *riṭṭhā* WP *harīṭṭhā* (āriṣṭa-); *khārā*, *akhārā* (akṣavāṭa-); *bacc*, WP *vaṇṇ* (āpatya-), the *a-* must have lost very early, *baccā* is from Pers. *bacca* as shown by *b-* in WP.; *dhaun* (ārdha + māna-); *nāj*, *anāj* (annāḍya-); *gahā*, *agahā* (āgra + ?); *hun* (adhunā).

The dropping of **a-** in **asā** has already been spoken of. **maus** (**amāvāsyā**) may be a loan, or **-m-** has been preserved through the loss of **a-** before the change **-m->-(ṽ)**. **dhauncā** (**ardha-pañcama-**) is a loan because of **-ñe->ne**.

§52. **ā**: **Hārī** (**Āśāḍha-**). The **Ḍōgrī** pronunciation of this word is peculiar, something like **ahār** [**ʔa:r**]. WP **akhāṇ** (**ākhyāna-**). More cases can be cited from Persian loanwords, e.g., **rām** or **arām** (**ārām**); **bāj**, **abāj** (**āvāz**); **sān**, **asān**. (**āsān**) etc.

§53. **i**: For **i** also one has to look to Persian loans. **lāj**, **ālāj** (**‘ilāj**); **nām**, **anām** (**in‘ām**) etc.

I: **amān**, vul. **mān** (Pers. **īmān**); **asāi**, vul. **sāi** (Pers. **‘isā+i**).

§54. **u**: **utahā** or **tahā** (**ut+?**); **utārnā**, Poāḍhī **tārnā**, **atārnā** (**uttārayati**); **uṭhaunā**, Poā. **ṭhaunā**. **aṭhaunā** (**utthāpayati**). In **baṭuā**, WP **vaṭṇā** (**udvartana-**) the loss of **u** must have taken place before the shift of accent. cf. H. **ubṭan**. Similar may be the case with **bakkhar** (**upaskara-**), **baiṭhā** (**upaviśati**) and **baiṭṭhā** (**upaviṣṭa-**).

§55. **ē**: **ē** was first reduced to **e** or **i**, and then became neutral vowel (or was lost) **rinḍ** or **arinḍ** (**Ṛaṇḍa-**), **geārā** (**ēkāḍaśa** cf. H. **igyārā**, Guj. **agyār**), **kattī** (**ēkatrimśat**). Similarly the words for 41, 51, 61, 71, 81, 91, 101 are pronounced without and sometimes with the neutral vowel. Other compounds of **ēka**, also, lose the **ē-**, e.g., **kaṭṭhā** (**ekasthā**), **kallā** (Pkt. **ekkalla-**).

§56. (b) When an unaccented vowel comes after a consonant, the same thing happens, viz, it is reduced to a neutral vowel which may disappear but still leaves the impression of a vowel owing to the explosion of the consonant. The remark about **u** applies here also. The change **u > a** takes place if the next syllable contains **ō** or **ū** but not otherwise. Examples illustrating this rule will be found under **ū**:

§57. **a**: **takhān** (**takṣāna-**), **phalāh** (**pālāśa**).

ā: jamāī (jāmāṭṛka-) where -m- is of secondary origin; WP bhaṇṇē (bhāginēya). In Pers. loanwords e.g. bajār (bāzār,).

§58. i: WP and Poṭh. preserve the i unchanged.

basāh, WP visāh (viśvāsa-); naputtā, WP niputtā (niṣ-putra-); nasaṅg, WP. nisaṅg (niśsaṅka-).

i: narōā (nīrōga-), lalārī (mīla+kāra-), cf. Pers. nīlkār; nīlgar which gives Panj. līlgar.

§59. u: purānā or parānā (purāṇā), dukān, Poā. dakān (Pers. dukān).

ū: tūlāī (tūla + ī)

§60. (i) Unaccented i, ī, ē become e before [h]-ā, [h]-ō. but a closer i before ū.

peārā (priyakāra-), seāl (śītakāla-), keārā (kēdāra-), beāh-vivāha-), dehārā (divasa- cf. Mar. dīs), tehāeā (*trṣāyita-), but jiūn (jīvana-), neōdā but niūdā (nimantra-), gheō WP ghiū (ghṛtā-), pēo WP. piū (pitā).

§61. (ii) ū, ǔ followed by a syllable containing u, ū or ǔ become a.

damūhī (Panj. dō+mūh+ī); dasūtī (Panj. dō+sūt+ī); kaputt (kūputra-), kasūtā (*kūsūtra-) cakōr (Paj. cu + kōr standing perhaps for kōn < kōṇa-); cakhūnjā (Paj. en + khūnjā); kabōl (Paj. kn + bōl).

§62. (iii) ǎ, Ǔ followed by a syllable containing ā, ī, ē become u.

kuḍhabā (Panj. ku + ḍhab +-ā); dutabī (Paj. dō + taih +-ī); dutārā (Panj. dō + tār + ā); cuphērā (Paj. cu + phēr + ē); kunīt (Panj. ku + nīt); kurīt (Paj. ku + rit); dusārā (Paj. do + sēr + ā); kunāū (Panj. ku + nāu), nukilā (Pers. nōkīla), kuhārā etc.

§63. The above changes in an unaccented vowel before an accented syllable are quite regular and frequent in nominal

and verbal derivation when the shift of accent brings about this condition.

chóṭṭā: chuṭāī, níkkā: WP nakērā, pīlā 'yellow': paláttan 'yellowness' káurā: kuṛáttan; bíkkhar: bakhér, nígg̃har: naghār, jím: jamā, sīm: samā, bíj: bajā, tól: tulā, khēbl: khalhā etc.

§64. **Post-accentual.**—A short vowel (a, i, u) after an accented syllable is (i) reduced to a neutral vowel, (ii) but is altogether omitted if the accented syllable of the resulting word is closed by a short or single consonant.

(i) káṅgan (kaṅkana-), cánnan (candana-), kájjal (kajjala-), kápp̃rā (karpaṭa-), cibbhar- (cibbhaṭa-), dákkhan (dakṣiṇa-) sáṭthal (śákthi), mának (māṇikya-), tittar (tittirā-), úkkarnā (utkirati), báiran (vairiṇī), mállan (mālinī), bānaj (vaṇijya-); WP pábban (padminī), mīrac, WP mārāc (marica-^{*} maricya-) úggarnā (udgurati), kúṛam (kuṭumba-), kúkkar (kukkuṭā), lākkar (lakuṭa-: ^{*}lakkuṭa-), sūrāg (suruṅgā), pbággan (phālguna-), gúggal (gūlgalk), úngal (aṅgūli-), káṅganī (kaṅgani), takk^alā (tarku-).

§65. (ii) tírchā (tirāśā-), pútlā (puttala-), kbúrpā (kṣurapra-) dóhtā (dauhitra-), háhldī (haridrā), dhártī (dhāritrī); bíjli (vidyut), pásli but also páss^alī (pārśu-).

§66. Of dissyllabic words whose scheme is $\underline{\text{c}} \text{ } \text{v}$ where the first syllable is open and the second closed by a single consonant, there is an alternative pronunciation $\underline{\text{c}} \text{ } \text{v}$ i. e. with the first syllable closed and the second open. This latter pronunciation is more frequent in words where a non-stop separates the vowels than where a stop comes between them.

ban^at or bant^a 'structure,' camak or camk^a 'brilliance', dhar^at or dhart^a 'earth', bhal^ak or bhalk^a 'to-morrow', mas^ak or mask^a 'water skin', ṭaih^al or ṭaihl^a 'service etc.; with stops : bhag^at or bhagt^a 'devotee,' nag^ad or nagd^a 'cash'.

§67. Long vowels as a rule do not come after accented syllables except in final position, e. g., *kālā*, *gādhā* *caṛhāi* etc.—But if a long vowel is left unaccented after an accented syllable through a shift of accent, it is treated as above after being shortened; e. g., *parīkṣā* > *parikkhā* > *parakh*; *nīrikṣā* > *nirikkhā* > *nirakh*; *haritaki* > E. P. *haraṛ*, WP *harīṛ*.

Effects of *h* on vowels.

§68. It is a curious fact that the presence of an *h* in the immediate vicinity of a vowel brings about important changes in its pronunciation. These changes may be studied under two heads (i) changes in timbre and (ii) changes in pitch. The first kind of changes, spread over a wide area—Panjābī, Sindhī, Gujarātī, Hindī, Paīśāca, and Persian, are accompanied in Panjābī simultaneously by tone-effects also, except in E P when *h* is intervocalic.

§69. In Mod. Persian what is denoted by *fath* (i.e. *a* in the Native Script) is actually pronounced *e* before an *h*, thus the word in native spelling *mahr* is pronounced *māhr* 'kindness'; *ka[h]*, *ke[h]* 'that'; *ca[h]*, *ce[h]* 'what' etc. In these cases, however, the *a* i.e. the *fath* goes to Pehl. *i*. In Gujarātī the whole group *ah* becomes *ē*. The changes undergone by a vowel before *h* in Hindustānī have been described by Dr. Bailey.* The Panjābī changes are very similar to those of Hindustānī with a few differences. The *h*, if final or followed by a consonant, shades off into the high tone, while in an intervocalic position it may (in WP) or may not do so (in EP). For Sindhī see L. S. I. VIII¹ p. 22.

(1) Grundriss der Irānischen Philologie: I. pt. 2, p. 21, § 3, 4. Cf. Sten Konow: J.R.A.S. 1911 p. 5.

(2) Grierson: Phonology, Z.D.M.G. Vol. 49, p. 409. Turner: "The *e* and *o* vowels in Gujarātī", §11 (vi) b.

(3) Bulletin of the School of Oriental Studies: II. p. 545.

§70. (i) An accented *a* followed by an *h* which is either final or followed by a consonant is pronounced *ai* at a higher tone, the *h* itself becoming silent. In the Gurmukhī script, an *i* is added to the *h*.¹

kaih, spelt in Gurmukhī *kahi* (kathaya, Pkt. kahāhi),

baih, „ „ *bahi*, (vaha, Pkt. vahahi !)

kaihnā „ „ *kahinā*, (kathana-)

jaihmat „ „ *jahimat* (Pers. zahmat).

§71. (ii) If the *h* is followed by a short *a*, the *a* before *h* changes to *ai*, but the tone-effect does not take place. *kaihan*, Gur. *kahin* (kathana-) but also *kaihn* [kâen], *kaihar*, Gur. *kahir* (Pers. qahr) also *kaihr* [kâer.]

§72. (iii) An accented *a* may also be pronounced as *au* before an *h* under the same conditions as in (i) and (ii) above. In the Gurmukhī script, *u* is added to the *h*.

pauh, Gur. script *pahu*, (prabhā) also *paih*.

kauh, „ „ *kahu*, (kathaya, Pkt. kahasu, kahahu)
also *kaih*.

rauh, „ „ *rahu*, (rāsaḥ, Pkt. rasō) beside *raih*.

naūh, „ „ *nahū*, (naklāḥ, Pkt. nahō), beside *nēih*.

pauhar, „ „ *pahur* (prahara-) also *paihar*, *paihr*, *pauhr*

bauh^{at}, „ „ *bahut* (bahutva-).

Note that in Persian loanwords *a* before *h* does not change into *au*.

§73. In the *tadbhava* words the changes *a* > *ai* and *a* > *au* before an *h* are probably due to epenthesis, for there was an *i* or *u* after *h* in almost all cases. Moreover these changes must have taken place before the elision of the final *i*, *u*, and when the *h* had turned into a tone, the two vowels naturally resupled

(1) Beames I p. 131, Grierson; Phonology, Z.D.M.G. Vol. 49 p. 402.

into a diphthong; thus, Pkt. *kaḥēhi* > *kaiḥ* [kâe]; Pkt. *raso* > Apabh. *rasu* > old Panj. **rahu* > *rauh* [râo].

§74. The two alternative pronunciations of one and the same word with *ai* and *au* are perhaps due to confusion of different forms, thus

rasō > *rauh*, *rasēna* or *rasaiḥ* > *raiḥ*
nakhō > *naūḥ*, *nakhēna* or *nakhaiḥ* > *nāiḥ*.

At first these pronunciations were used for different cases of the same word; later one form was used for all the cases. This phenomenon may have been dialectal, i.e., one dialect chose *ai* for all cases and the other *au*. Subsequently borrowing took place, and hence both the pronunciations are found in one and the same dialect.

§75. (iv) An accented *a* before *h* which is followed by *ā* or *i* is optionally pronounced as *e* or *ai*; thus:—

sahā, *sehā* or *saiḥā* (śaśā[kā]-)

pahā, *pehā* or *paiḥā* (patha-)

gahā, *gehā* or *gaiḥā* (graha-).

kaḥi, *kehī* or *kaiḥi* cf. H. *kaśi*, *kassī*

nahī, *nehī* or *naiḥī* cf. H. *nahī*.

The *ai* pronunciation before *i* is peculiar to Doābī of the Hoshiārpur district.

This change, also, was perhaps originally due to the presence of an *i* in the next syllable, e.g. in *kehā* (*kathita*-), *rehā* (*rahita*-); *pehā* (*pathi*-); and later was extended analogically.

§76. (v) Accented *i*, *u* are pronounced *ē*, *ō* before *h* as in (i), and (ii).

bāh (*vīśa*-), WP *bhāh* (*bīśa*-), [K] *tēh* (*trṣā*), [K] *kēh* (*kaśyn* cf. H. *kis*), similarly *jāh*-, *āh*-, *tōh* (*tuśa*-), *khōh* (*kṣudhā*), *bhō*[h] (*busā*-), *mōhrī* (*mukhara*-), *mōhlā* (*mūsala*-). For similar phenomena in Persian, see *Grundriss der Irānischen Philologie*: I. pt 2, p. 25 § 5; p. 30 § 5.

§77. (vi) In a few cases accented *a*, *i*, *u* are lengthened before a final *h*. *bāh*, WP. *vāb* (*vaśā*), *tīh* (*trṣā*), *nūh* (*snuṣā*).

§78. (vii) In some words accented *ē*, *ō* are pronounced *ī*, *ū* before *h*. *mīb* (*māgha-*) *līh* (*lākhā*), *pīhg* or *pīgh*, (*prāṅkbā*) H. *sīrhī-* (*śrādhi*) *pūjhna* or *pūhjuā* (*prōṇchatī* cf. Pkt. *pūṃebai* but H. *pōchnā*); *sūh* 'news' (**śōdhi* cf. *bōdhi*) *sūhni* (*śōdhanī*), *sūhā* (*śobha-*), *kūhni* or *kōhni* (*kapboni-*). The changes *ē* > *ī* and *ō* > *ū* and inversely *ī* > *ē* and *ū* > *ō* are fairly common in *Doābi* of the *Jālandhar* and *Hoshiārpur* districts.

§79. Tonic effects of *h* on vowels.

The important changes which an *h*, whether standing alone or forming part of the voiced (and not of the voiceless) aspirates, brings about in a neighbouring vowel had long been a puzzle to the students and speakers of *Panjābī* till Dr. Grahame Bailey discovered their true nature viz., that they consisted in altering the pitch of the vowel, technically called tones'. People, no doubt, had been conscious of the peculiar way in which the so-called voiced aspirates of the *Gurmukhī* script were pronounced by them. Tradition has it that *Mahārājā Ranjīt Singh* used this peculiar pronunciation as a test to detect the *Hindustan* (i.e. *U. P.*) people entering the *Panjāb* without a permit. For foreigners, Indians or others, it is very difficult to acquire this pronunciation. Hence the *Panjābīs* often amuse themselves by challenging foreigners to imitate this pronunciation which the latter fail to do even after many attempts.

§80. The early European scholars could not discover where-in the peculiarity of this pronunciation lay. The *Ludhiana Missionaries* who brought out a grammar and a dictionary of *Panjābī* in 1850—54*, speak of the *Panjābī* sounds represented by the

(1) *Panjābī manual*: 1912 pp. xvi-xvii; *Panjābī Phonetic Reader*: 1914 p. xv; *Linguistic Studies from the Himalayas*: 1915 pp. ix-xii and *passim*.

(2) *Panjābī Grammar* by J. Newton, *Ludhiana* 1851, two subsequent editions. *Panjābī Dictionary* by Janvier, *Ludhiana* 1854.

Gurmukhī letters ਘ 'gha,' ਙ 'jha,' ਢ 'dha' etc. as merely aspirated forms of ਗ 'ga', ਜ 'ja', ਡ 'da'; etc.

In 1859 John Beames noticed that the Panjābī pronunciation of ਮਝ *majh* 'a buffalo cow' did not exactly conform to its spelling¹. He thought, "it might be represented by *mejh*, a very palatal *y* aspirated; perhaps in German by *m^hch*, or rather with a medial sound corresponding to the tenuis *ch*." As the observation was made at Gnjrāt and Jehlam where the tones exist in their usual varieties, the *j* was not aspirated but was preceded by the high tone. Later on Tisdall (1887) remarked "that *h* is very lightly sounded and is often entirely inaudible (e.g. *kihā*, *rihā* are pronounced *kiā riā*). At other times it serves to lengthen the sound of the preceding vowel (e.g. *bihlā* or *wihlā* pronounced *belā* or *vālā*)".² Evidently it is a case of high tone which has baffled the author. Twenty years later. P. J. Fagan wrote, "But aspirate sonants are pronounced like surds, e.g., *ghar* 'house' sounds very like *khar*, *Bhaṭṭī* like *Phaṭṭī*, *Dhāriwāl* like *Thāriwāl*".³ If the remark applies to the language of Hissar which is a tone language, the initial sound is an unaspirated sonant stop followed by a low tone. But if the remark applies to Panjābī which fact is not clear in the context, the pronunciation represented is an unaspirated voiceless stop followed by a low tone. From among Indian writers, Bāwā Budh Singh notes that the Nāgarī letters भ 'bha', ध 'dha' etc. were not suitable to represent the Panjābī sounds "produced in the throat".⁴

§81. Independently of the Rev. T. G. Bailey, I found in November 1912 that when Ludhiānī was transcribed in Nāgarī

(1) *Comparative Grammar* I p. 71.

(2) *Simplified Panjābī Grammar* in Trübner's Collection of Simplified Grammars, 1889, p. 7.

(3) *Gazetteer of the Hissar District*. 1908 p. 68.

(4) *Hans Cōg*: (Gurmukhī) 1914 p. 13 "Panjābī sangh viccē jō awāj nikkaldī hai, usnū dassaṅ lai ਘ, ਙ ād dī śakal kāfī nahī sī."

or Gurmukhī scripts, each of the symbols called the voiced aspirated stops, represented three different sounds of the Ludhiānī dialect as for instance in *ghar*, *bagheṛ* and *bāgh* which in Phonetic script represent *k̄ar*, *bəgē.ā.ṛ* and *bā:g* respectively. Discussing them with Principal Woolner, I came to the conclusion that No. 2 was the sonant variety of No. 1. It was, also, noticed that if voiceless unaspirated stops were pronounced at a very low tone as when making the lowest notes in *alāp* (solfaing) the acoustic impression was somewhat similar to pronunciation No. 1, but beyond this I could not go.

§82. The tones cover a much larger area than has been mentioned by the Rev. T. G. Bailey. In fact they stretch right upto the Jannā in the east, and occupy the districts of Ambālā, parts of Karnāl, Rohtak, Hissār and Bikāner, the whole of Ferozepore, Shaikhupurā, Lahore, Lyallpur, Gujranwala, Gujrat, Jehlam, Rawalpindī, and the Dogrī area, parts of Abbotābād, Hazārā and Simla together with the whole of the intervening area.¹ Dr. Bailey has noted the existence of tones in some of the Puhārī dialects and in Ṣ'ṇā (JRAS 1921, pp. 469-70) although Col. Lorimer doubts their existence in the latter (JRAS 1924 p. 206).

§83. Dialects differ as regards the effects of an initial or intervocalic *h* on vowels, as regards the devoicing of the initial stop left in place of a voiced aspirate after its *h* has been changed into a tone, and also as regards the kind of the tone produced by the *h* of a voiced aspirate. Examples of these various effects are found in Dr. Bailey's *Linguistic Studies from the Himalayas*, 1915 pp. ix-xii and *passim*. Possibly there are minute differences in the total rise and fall of the pitch as well.

(1) This statement rests partly on the personal observations which I made on the spot in my trips undertaken on behalf of the Panjab University to collect material for a Panjābī Dictionary, and partly on observation of the pronunciation of persons coming from these districts.

§84. In Ludhiānī these effects of *h* are as follows:—

(1) Initial single *h* of whatever origin is unvoiced (i.e. is of the same quality as *h* in *kh*, *ch* etc), and, therefore, has no effect on its neighbouring vowel; thus *hatth* [hāt:h], Wazīrābādī [ḥāt:h], (*hasta-*); *hakk* [hak:] Wazīr. [ḥak:] (Pers. *haqq*), *harān* [həra:n], Waz. [ḥəra:n] (Pers. *ḥairān*); *hōṭal* [hōṭəl] Waz. [ḥōṭəl] (Eng. *hotel*).

§85. (2) Intervocalic single *h* of whatever origin is partly voiced and partly unvoiced. It remains *h* when followed by an accented syllable but may become a tone if preceded by an accented syllable, *lohār* [lohā:r], W P [luā:r] (*lōhakāra*); *kahānī* [kəhāni] W P [k.ānɪ] (Pres. *kahānī*); Ludhiana people pronounce the English word *behind* as [bɪhā nɪ] while Wazīrābād people pronounce it as [bɪ.āɪnɪ]. *lōhā* [lōhā or lōa] (*lōhā-*), *lāhā* [lahā or lāa] (*lābha-*)

§86. (3) An *h* final or immediately followed by another consonant is always changed into a tone; *khōh* [khô:] (*kṣudhā*), *sōhnā* [sōna] (*śōbhana-*); *rāh* [rā] (Pers. *rāh*), *rāhdārī* [rādari] (Pers. *rāhdārī*).

§87 (4) An *h* forming part of the MI voiced aspirates together with the groups *ṇh*, *mh*, or of Mod. Indian loanwords loses itself in raising the pitch of the accented syllable if it precedes the *h*, or lowering its pitch if it follows the *h*; e.g. *bāgh* [bā:g] (*vyāghrā-*), *sānjh* [sānj] (*sandhyā*); *madhānī* [mæd.ā:ni] (*manthāna-*).

§88. (5) But the voiced aspirated stops lose their voice also besides the *h* when they come at the beginning of a word; thus *ghar* [k.Ar] (*ghara-*), *dhār* [t.ā:r] (*dhārā*) etc.

§89. A stop in the interior of a word resulting from a voiced aspirate that has changed its *h* into a tone is not devoiced as it is in the initial position. But there are a few exceptions to it;—

(i) If the element preceding the voiced stop is of the nature of a prefix, the resulting stop is devoiced, e.g. *adhāram* [ə't.ārəm].

(adharmā-), kudhārām [kʊ't̪ɑrəm] (kudharmā)- Similarly in kudhān [kʊ't̪ɑ:n], abhāggā [ə'pɑg : a], nirbhāg [nir'pɑ:g], nabhāg [nə'pɑ:g], kudhabā [kʊ't̪ɑbɑ], nadhāl [nə't̪ɑ:l]. Evidently these words are of lato origin and not regular *tadbhavas* for as such they should have appeared as *āham or *hamm, *kūham etc. In pardhān [pər'dɑ:n], parbhāt [pər'bɑ:t], the stop is not devoiced because here par- does not sound as a prefix, the words dhān and bhāt not being in use in the allied sense in Panjābī.

§90. (ii) In the following words the stop has been devoiced, perhaps because the accent was equally divided, and hence each part appeared as a separate word: kirtghan [kirt̪ək̪ɑn], biccghār or bicghār [bic̪:ək̪ɑ:r, bick̪ɑ:r], bhasbhasā [p̪ɑsp̪ɑsɑ] dhurdhuri, [t̪urt̪uri].

§91. In words with syllabic scheme $\sim \sim$ ($\sim \sim$) if any of the first two syllables has a low-tone vowel, it shifts to or affects the other also. Thus,

dhakānā [t̪ək̪ɑnɑ, t̪ək̪ɑnɑ, or t̪ək̪ɑnɑ],
 bhñkānā [p̪uk̪ɑnɑ, puk̪ɑnɑ or p̪uk̪ɑnɑ]
 ghatānā [k̪əʈ̪ɑnɑ, k̪əʈ̪ɑnɑ or k̪əʈ̪ɑnɑ]
 parhāī [p̪əʃ̪ɑi p̪əʃ̪ɑi, or p̪əʃ̪ɑi]
 kaḍhāī [k̪əḍ̪ɑi, k̪əḍ̪ɑi, or k̪əḍ̪ɑi]
 bharjāī [p̪ərj̪ɑi, p̪ərj̪ɑi or p̪ərj̪ɑi].

§92. In verbs which have a high-tone vowel followed by a voiceless stop, the high-tone becomes level in its transitive or causal form:—

paūhcnā [p̪l̪ōcnɑ] : pucānā [puc̪ɑnɑ]
 baihknā [b̪l̪ek̪nɑ] : bakānā [b̪ek̪ɑnɑ].

§93. As to the origin of Panjābī tones, nothing more can be added to what has already been written by Dr. F. W. Thomas¹ and Prof. Jules Bloch².

(1) Bulletin of the School of Oriental Studies, II, p. 829,

(2) Mélanges Vendryes: pp. 57-67.

Treatment of *r* (ऋ).

§94. The exact pronunciation of *r* is not known. At the present day it is pronounced as *ri* by North Indians and as *ru* by Marāṭhas and Southerners. The ancient Indian phoneticians describe it variously. Pāṇini calls it *mūrdhanya*, probably because he saw its cerebralising effects in the speech of his day. The Atharvaveda Prāṭisākhya (I. 20) regards it as *jihvāmūliya* which, according to Whitney, refers, perhaps, to the uvular articulation, just as there are two varieties of *r*-sound — alveolar and uvular. Possibly this difference of pronunciation is responsible for the different development of the sound in the subsequent history of Indo-Aryan.

§95. An examination of the various treatments of *r* in Aśokan inscriptions has led M. Bloch to the conclusion that *r* > *a* was the regular development in the South-west, while *r* > *i* in the North and East. *r* > *u* is almost always due to the neighbourhood of a labial sound. All these three treatments are found even in the RV. *r* > *i* seems to be predominant in Panjābi.

§96. (1) *r* > *a* (for Vedic see Wackern. §9, for Pkts. Pisch. §49). *nacc'nā* H. *nāc'nā* (nr'tyati) goes back to Pkt. *naccaī*, perhaps a contamination of Pkt. **niccaī* and *naḍaī*. *nāc* must be a loan from H. *bāḍḍhī*, WP *vāḍḍhī* 'bribe' (*vṛddhi*-) may have come from **vārdhika*. *dāḍḍhā* usually derived from *dr̥dha*, should be connected with *dārdhya*- cf. AMg. *daḍḍha*-. *maṭṭhā* 'slow' (*mṛṣṭa*) cf. Pāṭiyalacchī मट्ट 'inert मृश् + त Index. The word also occurs in Deśinānamāla. *maṭṭhā* 'fritter, cracker', (*mṛṣṭa*-) cf. AMg. *maṭṭha*- 'rubbed'. *maṭhā*, 'curd' may come from *mṛṣṭa*- or *mathrā*-, *mathnā*- 'shaken', the -*ṭṭh*- is shortened perhaps through influence of Hindī. *sangal*, *suṅgal* (*śr̥ṅkhalā*), -*ṅkh*- > -*ṅk*- goes back to Pkt.

§97. (2) *r* > *i* (for Vedic see Wackern. §16, for Pkts. Pisch. §50), *giḷḷh'nā* (*gr̥dhyati*), *gidḍh* (*gr̥dhra*-), *tin* (*tr̥ṇa*-), *tih*

(tṛṣā), sing (śṛṅga-), diss-nā (dṛśyate), khitti (kṛ'ttikā) gheō, ghiū (gbṛtā-), hīā (hr'daya-), ghin (ghṛṇā), bicchū (vr'scika-), siṭṭ'nā W.P. saṭṭ'nā, suṭṭ'nā cf. Mar, sīt (srṣṭa-), ghisnā beside ghasnā cf. ghisar (ghṛṣyate), tiā, tijjā (tṛtiya-) kittā- (kṛtā-) where the -tt- must have been introduced on the analogy of suttā, dattā, tattā etc. piṭṭh 'back' to differentiate it from the regular puṭṭhā 'inverted' (prṣṭhā), miṭnā (mrṣṭa-); in mitti (mr'ttikā) r>u is the expected change but has not been found in any language nor even in Pkt. cf. H. maṭṭi, Mar. māti. Panj. maṭṭi 'big earthen vessel'.

§98. (3) r>u (for Vedic see Wackern. §19, for Pkts. Pisch §51); for a correspondence of Indo-Iranian r to Mid. or New Persian u after labials see Grundriss der Iranische Philologie, I. pt. 2 p. 39. §6, 6). pucch'nā (prcchāti), bhujj'nā (bhṛjyate), puṭṭhā (prṣṭhā-); buddhā (br̥dha-), doubling of -dh- is due to analogy of so many past participles in -ddha, -ddha- in Pkt.; pōhlō (pr̥thula->*puhula->*puha'a- or *pahula-) is rather doubtful. mōēi (mr̥tā-) cf. hōēi < bhūta-; sun'nā (śṛṇōti), sungh'nā (*śṛṅkhati, V. O. J. VIII p. 35), sungal (śṛṅkhala-), guccā (*gr̥psa-: gucca-). rutt. (rtn-) ts.

§99. (4) r->ri- (no example in Vedic. In Pkts. initial r- frequently appears as ri- Pisch. §56, but sometimes especially in AMg. as a-, i-, n- also, Pisch. §57). ricch (r'kṣa-), rijjh'nā (rdhyate).

VOWELS IN CONTACT.

§100. PI did not tolerate two vowels standing together in a word, although it allowed as many as four or five consonants to come together without an intervening vowel¹. Prakrits went the

(1) In Vedic a few words with hiatus, e.g. tītaū, prāuga, snūti are found besides the cases where a consonant group of the Samhitā Text with -y or -v as its last member should be separated into i, or n + vowel, but nothing like this can be found in Sanskrit. In external Sandhi between words of a sentence, too, PI. was not so strict as Sanskrit (Macdonell; *Vedic Grammar* §67). The latter does not know any hiatus except after pragrahya vowels, or where vowels come together after operation of sandhi rules.

other way. They allowed groups of vowels and not of consonants (except double and anusvāra-combinations. NW. Pkts. retained consonant + r groups, Eastern Pkts. *ṣṭ*, *ṣc* etc. Pisch. §§268, 269). For vowel-groups, the enquiry is, therefore, limited to Pkt. and Apabh. forms where the hiatus had come into existence in consequence of the loss of intervocalic consonants. These groups are usually treated in one of the two ways, i.e. they either become diphthongs or contract into a simple long vowel. ¹

§101 Vowel-groups appearing as diphthongs in Paujābī.

-ā ā->eā : cameār (carnakāra), kamheār, kumheār (kumbhakāra-) bhādeār (bhāṇḍāgāra), suueār (suvarṇakāra-), narōeā (nirōgaka-), kādeārī (kaṇṭhakāra-), cheālī (Pkt. chāyālīsa-) cheāsī (Pkt. chāyāsī) For -a ā- or more properly -aya- see *contraction of vowel-groups*.

Pkt. or Apabh. -āi-> ai : bhain (bhaginī), khair (khaḍirā-), pair (*padirā) cf. badhirā-, rudhirā etc. Macdonell Ved. Gram. § 171.). thērā (sthavira-), is an exception going to Pkt. thera-.

Pkt. or Apa. -āi-> EP ai, WP āi : ḍain, WP ḍāiṇ (ḍākinī), ghaīl, WP, ghāil (*ghātillā), nain WP nāiṇ (nāpitā-+inī; Pauj. nāi+-n).

Pkt. or Apabh. -āu-> au : cautthā (caturthā-), caudā (caturdaśa), naul (nakulā-), dhaulā (Pkt. dhavala-), kaul (kāmaḷa-) bhaunī (bhīramāṇa-).

Pkt. or Apabh. -āū-> EP au, WP āu : baur (vāgurā), baulā (vātnā-?), saulā (śyāmala-), saun WP, sāuṇ (śrāvaṇa-)

Pkt. or Apa. -āō-> EP au, WP āu : paun, WP pāun, (pādōna)

Pkt. or Apa. -iā-> eā : maueārā (maṇikāra-), peār (priyakāra-).

Pkt. iū->eō, WP iū : gheō, WP ghiū (ghṛtā-), peō, WP piū (pitṛ-), neōdā niūdā, (nimantraka-).

(1) Hoernle (Gd. Gram. §§ 68-98) and Grierson (Phonology § 37) describe a third treatment, viz.; the insertion of y, w or h to avoid hiatus. Now in most cases the y and w were already there in Pkts. in the form of y-śruti (Hemacandra I. 80) and w, h is uncommon, the examples given being not quite satisfactory. Where the existence of y, w, in Pkt. is not clear, there the modern y, w are natural glides coming after close vowels.

Pkt. *īā* > *eā*: *seāl* (*śītakāla*-).

Pkt. *ēā* > *eā*: *keārā* (*kedāra*-).

Pkt. *-ēa* > *ai*: *kairā* (*kēkara*-), *chainī* (*chēdana*-) cf also *ēa* > *ē* below.

Pkt. *-uā* > EP *mā* but WP *uā*: *kamārā*, WP *kuārā* (*kumārā*-) *jamār* WP *juār* (*yavākāra*-)

Pkt. *ōā* > *uā*: *guāllā* (*gōpālā*-)

§102. The apparent insertion of *h* in *juhāriā* (*dyūtakāra*) and the agent nouns *karanhār* Guj. *karṇār* (*karāṇa* + *kāra*-) can be explained by treating these words as compounds with *dhāra*- instead of *kāra*- cf. Hoernle: *Gd-Gram.* §70, Bloch § 258.

§103. Contraction of vowel-groups into a long vowel usually takes place at the end of a word, but internally also it is not uncommon. The exact conditions, however, are not known. Pkt. *-a* or more properly *-āya* > *-ē*-, representing.—

Skt. *-aka*:- *nhērā* (**andhakara*), *kasērā* (**kaṃṣakara*-), *baṭerā* (*variāka* + *ra*-), *kanhērā* (*skandhā* + *kaṭa* or *taṭa*), *kāḍernā* (*kaṇṭaka* + *karāṇa*-), *kanēddū* (*karṇakaṇḍū* or +*kandu*-), Mul. *kanērā* 'matweaver' (*kāṇḍa* + *kara*-) *nahērā* (*nakha* + *karāṇa*). Other words *phulērā*, *luṭērā* etc. are of recent origin.

Skt. *-aga*:- *chēllā* (*chagalā*-)

Skt. *-ata*:- *bachērā* (*vatsatara*), [*ha*] *thēlī* (*hastatala*-), *painā* (*patati*, though Pkt. *paḍai*). WP adjectives of the comparative degree *lamērā* (*lamba* + *tara*-), *ucērā* (*uccatara*-), *bhalērā* (*bha-dratara*) etc.

Skt. *-ada*:- *bēr* (*badara*, but Pkt. *bōra*-), *kēllā* (*kadalī* Pkt. *kella* Pisch. §116.) The original form in which they were borrowed from the aboriginal languages is doubtful.

Skt. *-āya*:- K. *nēnā* (*nayati*).

Pkt. *-ā ā-* or more properly *āyā* > *ā*: seems to be foreign to Panjābī. *camār* beside *cameār* (*carinakāra*), *kamhār* beside *kamheār* (*kumbhakāra*-). In *luhār* (*lōhakāra*), the disappearance of *-e-* is due to the influence of *lōbā*; *seāl* (*śītakāla*)

and *peār* (*priyakāra*-) are convenient forms of the too clumsy **sieeāl* **pieeār*.

Pkt. *ai* at the end of a word > -ē. *jē* (*yādi*). Present Indicative III Sing. paradigms *e.g.* *bharē* (*bharati*), *callē* (**calyati*).

kai (*kāti*). *jaī* (*yāti*), however, are exceptions. Numerals 90—99 *nabbē* (*navati*-) etc.

Pkt. -ae at the end of a word > -ē : *aggē* (**agrakē*), *kōlē* (**krōḍakē*), *nārē* (**nikaṭakē*).

Pkt. -aō } > ā finally only. *ghōrā* (*ghōṭakō*), *kālā* (*kālakō*) etc.
Apa. -au } *jūā* (*dyūtako*, *paūā* (**pādrukakō*)

Apa. -āu > EP -au, WP -ā finally. For medial position see §101. *bau*, WP -vā (*vāta*-), *ghau*, WP *ghā* (*ghāta*-), *tau* WP *tā* (*tāpa*-).

Apabh. -āū > EP -āū, WP -ā finally. Medially > EP -au, WP -āu. for which see § 101 : *āū*, WP *ā* (*āma*-), *naū*, WP *nā* (*nāma*), *thaū*, WP *thā* (*sthāma*), *paū*, WP *pā* (*pāmā*). There is, however, one important exception in EP *viz.* Present Indicative I Sing. paradigms, thus *karā* (**karāmi*), *callā*- (**calyāmi*). This is undoubtedly the Western influence as we get in Hindi *karaū*, *calaū* etc. (Kellog § 101).

Apabh. -ia > ī finally: *makkhī* (*mākṣikā*), *kaudḍī* (*kapardikā*)

Apabh. *iā* > ī finally. *dahī* (*dādḥikam*), *pānī* (*pānīyam*). In *pānī* the nasalisation of ī is due to the preceding *n*, while *dahī* probably comes from the pl. *dadhīni*. See § 112. cf. *ghī* (*ghṛtām*) which may be a loan.

-ia. before a closed syllable > i. This is the only case where two vowels result into a short one.

bitth cf. Mar. *vīt* (*vitasti*-), may also be referred to *vistrīti*. Mul. *ḍiḍḍh* '1ḍ' but EP *dūrḥ*, *ḍērḥ* (Pkt. *divaḍḍha*-); *balēd* (*balivārda*-) recorded by Maya Singh. *bhijj-nā* (*abhi-ajyate*).

-ia. in an open syllable > -ē : *nērā* (*nikaṭa*-), *ḍērḥ* (Pkt.

divaḍḍha-), matār- (*mātritarā-),¹ kanār (*karṇikara-: karṇi-kāra-), Doābī ghā (ghṛtā-) pē (pitā).

-ia- > i: pīlā (pītala-) sī (sītā), sīl in sīlsabhau 'calm and quiet' (sītala-) cf. H. sil.

Apabh.-īu > ī finally: bī (bījā-), jī (jīvā-), uāī (nāpitā-), gerī (gairika-), māllī (mālika).

Apabh. -īū < ī finally: sī (sīmā).

Apabh. -uu < ū: bicehū (vr̥śeikō: *vr̥ścuka- cf. AMg. vīcehuya-) gērū (gairika-: *gairuka- cf. AMg. gēruya-), kuṅgū (kuṅkuma-), sattū (saktuka-). E.P. khuddō but W.P. khiddū (kanduka-). The -ō in EP khuddō f. may be due to a general tendency of forming fem. from mas. nouns in ū by changing ū > o the origin of which is obscure cf. Kālū mas. Kālō fem., Tārū m. Tārō f. etc.

Medially: dūnā (Pkt. duguṇa-) ḍuṇh Pkt. (*duvaḍḍha-)

-ūa- > ū medially: sūr (sūkarā-).

-ūa- > ū finally: bahū (vadhūkā), jū (yūkā)

-ōa- > o medially: rōnā (rōdana-)

ōū > ū: rū, lū (rōma, lōma), beside rō, lō, kūlā, kōlā (kōmala-), sūbūr (sōma-).

Panjābī Diphthongs.

§104. Indo-Iranian had four diphthongs—ni, an, ai, au. By the time the Prātiśākhya were composed, ai, au had become simple long vowels ē, ō. The tendency seems to have been to open the second elements so that ai, au became ae, ao. This was actually the case in Avesta where dāeva and kərənaoti correspond to Indīnn dēva and kṛṇōti respectively. Later the first element a became fainter and fainter till simple ē, ō was the result. Along with this the qualitative change, also, may have begun simultaneously i.e. the a tended towards e, o and finally combined with the second elements e, o. The same processes

(1) EP matēā, WP matrēā go back to *mātrāya-, cf. WP bhānēā < bhāgināya-.

(2) Macdonell: Vedic Grammar §§ 15—16.

must have begun to operate on *āi*, *āu*, but their elements being longer, required a longer time for simplification. Why the first elements of the diphthongs decayed and not the second was due to the fact that "the relation of their elements is defined as equal, or the *a* is made of less quantity than *i* and *u*".¹ When *ai*, *au* had become simple vowels *ē*, *ō*; *āi*, *āu* were still passing through the middle stage, hence they sounded diphthongs to the phoneticians, but a little later in Pāli and Aśokan, they, too, became simple *ā*, *ō*. The Panj. diphthongs in inherited words, therefore, do not represent the PI diphthongs.

§105. The loss of intervocalic stops in Pkts. left many vowels in hiatus. The modern diphthongs are always the result of these vowel-groups, several of which have again dialectically developed into simple long vowels much in the same way as the PI diphthongs did. (Grierson: *Phonology* §27, 30). Thus—

kāratī > Apabh. <i>karāi</i>	{	Braj. Rājas. <i>karai</i> — diphthong
		H. Panj. <i>karē</i> — simple vowel
ghōṭakāḥ > Apabh. <i>ghōṭaī</i>	{	Braj. <i>ghōṛau</i> — diphthong
		Guj. Rājas. <i>ghōṛō</i> — simple vowel
		H. Panj. <i>ghōṛā</i> — "

Some dialects have developed [æ] and [ɔ] sounds from Pkt. vowel-groups, perhaps through a stage of diphthongs; thus *rāva* > Apabh. **rāula* > Lah. *rālā* [rɔ:lɔ] L. S. I. VIII¹ p. 27. Similarly Lah. *cāṛā* [cɔ:rɔ] but Panj. *caurā*; Lah. *trā* [træ] but WP. *trai*.²

The tendency of Rājasthānī to simplify the diphthongs *ai* *au* has been noted by sir George Grierson, L. S. I. IX² pp. 20, 54.

Powādhī has a great tendency for simplification of the final diphthongs: thus, *gaē* : *gō* 'they went', *gaī* : *gī* 'she went', *laū* : *lū* 'he will take', *jāū* : *jū* 'he will go' etc. I have heard several

(1) Whitney : *Sanskrit Grammar* §28b on the authority of *Prātisākhya*.

(2) For Gujarātī see Turner : "The E & O vowels in Gujarātī" published in Sir Ashutosh Mukherjee's Jubilee Volumes (*Orientalia*) pp. 337-47.

more examples from people of Powādh. Compare also Ambālā, Rājas: *karā* as against Panj. *kareā*; *dharā* against *dhareā*, etc. Maya Singh's Dictionary gives several doublets; e.g. *pakaṛā*; *pakoṛā*, *paundā* : *pōṇḍā*, *paukkhā* : *pōkkhā* etc.

§106. Another point worth mentioning about the diphthong *ai, au* resulting from Pkt. vowel-groups with *ā* as their first member is that they are rising diphthongs in EP and falling in WP. At least they are so transcribed in dictionaries.

<i>dāmani</i>	EP. <i>daun</i>	WP. <i>dāuṇ</i>
<i>ḍākinī</i>	EP. <i>ḍain</i>	WP. <i>dāiṇ</i>
* <i>ghātilla</i>	EP. <i>ghail</i>	WP. <i>ghāil</i>
<i>nāma</i>	EP. <i>naū</i>	WP. <i>nāū</i>
<i>nāpitā.+-inī</i>	EP. <i>nain</i>	WP. <i>nāin</i>

Similarly, EP. *jaṛau* : WP. *jaṛā*; EP. *ralau* : WP *ralā* etc. From the last two paragraphs we see that it is the glide element of a diphthong that disappears in its development into a simple long vowel.

Vowel-gradation.¹

§107. The vowel-gradation so prominent in IE has been on the decline in Aryan even though it had also gained a certain analogical extension. The first step to this decline was the confusion of IE *ē, ō* with *ā* in Aryan. Later the development of *r > a, i, u* and that of *ai, au > ē ō* in Pkts. further limited its scope. In Mod. Indian, however, it is confined chiefly to express the relation between simple and causative or intransitive and transitive verbs. In languages other than the N W group (Sin. Panj. Lah. etc.) it has suffered, especially the *a : ā* series (1) by lengthening of vowels consonant-groups and (2) by the extension of the *-āpaya-* causative suffix. **Panjābī**

(1) For a brief history and its operation in Gujarātī see Turner § 14. Another paper by the same, "The loss of vowel-alternation in Indo-Aryan" published in the Proceedings of the Second Oriental Conference, Calcutta, 1922. (2) French Calcutta 1922.

has however, been safe to a great extent from these losses. Whereas we have in Guj. *tāpvū* 'to be hot' (*tapyati*): *tāvvū* 'to heat' (*tāpayati*), *phāṭvū* 'to be split' (*sphaṭyate*): *phāḍvū* 'to split' (*sphāṭayati*), we find in Panjābī *tapnā*: *tāunā*, *phaṭnā*: *phārṇā*. Whereas in Hindi we have *girnā* 'to fall': *girānā* 'to fell', *phirnā* 'to be turned', *phirānā* 'to turn,' in Panjābī we find *girnā*: *gērṇā*, *phirnā*: *phērṇā*.

§108. The series descended from PI are *a*: *ā*, *i*: *ē*, *u*: *ō*.

a: *ā*—*marnā*: *mārṇā*, *tarnā*: *tārṇā*, *sarnā*: *sārṇā* etc.

i: *ē*—*milnā*: *mēlnā*, *kirnā*: *kērṇā*, *girnā*: *gērṇā* etc.

u: *ō*—*ṭuṭṭṇā*: *tōrṇā*, *phuṭṭṇā*: *phōrṇā*, *tulnā*: *tōlnā*. etc.

§109. When the verbs are preceded by prepositions, the grades still work on the roots. Here however the root-vowels becoming unaccented, *i* and *u* change to *a* which partly conceals the gradation.

a: *ā*—*uttarnā* (*uttarati*): *ntārṇā* (*ntārāyati*). *nssarnā*: *usārṇā*. *nittarnā*: *natārṇā*, *niggharnā*: *nagbārṇā*, *ubbharnā*: *ubhārṇā*, *ullarnā*: *ulārṇā*.

i: *ē*—*bikkharnā* (**viṣkirati*): *bakhērṇā* (*viṣkērayati*), *ukkarnā*: *ukērṇā*, *nikkharṇā* (cf. *khiṭati*): *nakhērṇā*, *ukkharṇā*: *ukhērṇā*, but Guj. H. *nkhar*: *ukhār* point to a verb **khaṭati*. *nibbarṇā*: *nabērṇā*, *cimbarṇā*: *camērṇā*, WP. *camōrṇā*, *libbarṇā*: *labērṇā*, *ghusarnā*: *ghusērṇā*, *uddharṇā*: *udhērṇā*.

u: *ō*—*nuccarṇā* WP. *niccarṇā*: *nacōrṇā*, *biccharṇā* (*vicchuṭati*): *bachōrṇā*, *sanguccarṇā*: *sangōccarṇā*, *sungarṇā*: *sāgōrṇā*. Many of the examples cited above are late analogical formations.

§110. Two more grades have developed in Panjābī but are of a very restricted application, viz. (1) short vowel followed by a single consonant: short vowel followed by a long or conjunct consonant, (2) short vowel: long vowel.

(1) a+single consonant: a+long or two consonants.

ladnā: ladd^anā, kaṭnā: kaṭṭ^anā, ghaṭnā: ghaṭṭ^anā, dabnā: dabb^anā, gaḍnā or gaṛnā: gaḍḍ^anā, māḍnā: maḍḍ^anā.

i+single consonant: i+long or two consonants.

khicnā: khicc^anā.

u+single consonant: u+long or two consonants.

guḍnā: guḍḍ^anā.

(2) Short vowel: Long vowel.

a : ā—confused with a : ā descended from P. I.

i : ī—mīcnā: mīcnā, bhīṛnā: WP bhīṛnā, E.P. bhāṛnā, piśnā: *piśn>pihnā.

u : ū—phuknā: phūk^anā, sutnā: sūt^anā.

Nasal vowels in Panjābī.¹

§111. PI did not allow nasalisation of vowels except in a few cases at the end of a word or in *pausa*.² Classical Sanskrit was still stricter in this respect. Only a non-*Pragṛhya* a, i, u short or long could be optionally nasalised when occurring in a *pausa*.³ In Pāli and Aśokan it is not certain how far vowels were nasalised, but in Prakrits there are numerous instances where a vowel followed by an *anusvāra*⁴ must be pronounced without the *anusvāra* and in consequence probably nasalised.⁵ This marks the beginning of a tendency which resulted in an abundance of nasal vowels in Apabhraṃśa and Mod. Indian. Now we know

(1) For Marāṭhī cf. Bloch §§66-70, for Gujrātī: Turner §16. Also see Grierson: "Spontaneous nasalisation in IA languages" JRAS 1922, pp. 381-88.

(2) Macdonell: *Vedic Grammar* §§66, i; 70, lb etc.

(3) Pāṇini VIII, 4, 57.

(4) Nothing definite is known as to what was the exact pronunciation of the *anusvāra* in ancient times (Whitney: *Skt. Gram.* §71). At the present day it is pronounced finally and before non-stops, at least in Northern India as ṇ(ṅ). Its consonantal nature may be inferred from its making a heavy syllable with a short vowel before it.

(5) Pischel §§ 178-183.

that the Pkt. *anusvāra* was in most cases an optional substitute for a PI nasal consonant. Thus it is clear that most of the modern nasal vowels are due to the loss of a PI nasal consonant at some time or other. In this respect the history of the nasal vowels in Mod. Indian may be compared with that of the French. Panjābī is, however, comparatively freer from nasal vowels than the other languages because it did not simplify nasal + consonant-groups after short vowels.

§112. From the point of view of origin, Panjābī nasal vowels may be treated under four heads:—

1. Those due to the disappearance of a PI nasal consonant:—

(a) An intervocalic -m- was split up into -ṽ- > -v-, and subsequently the -v- was changed into u, thus we get *nāu* (*nāma*), *tbāu* (*stbāma*) etc. For the disappearance of u as in *callā* (**calyāmi*) etc., in *dhūā* (*dhūmā*) etc. See *contraction of vowel-groups* §103.

For cases where -m- did not leave any trace of nasality see *Denasalisation* §§117-19.

(b) Loss of intervocalic -n-, -ṇ- in inflexional terminations, thus Gen. pl. -ānām > Pkt. -āṇam, -āṇā, āṇa > -ā perhaps through **-aū* as in H. we have -ō possibly < -aū, cf. Braj. -aū, Rājas. -ū. For further cases see treatment of -n-, -ṇ- p.

Also compare W.P. *akkhī* < *akṣiṇi*, pl. nom., P. *bāttā* H. *bātō*, Braj. *bātāi*.

Skt. Instr. Sing. -ēna > Apabh. -ē

Skt. Nom. Acc. pl. -āni > Mar. neut. pl. -ē.

(c) When in a word containing a group nasal + consonant, the accent is shifted into another syllable, the nasal is reduced to the nasality of the preceding vowel. This occurs frequently in the course of grammatical processes. *pāhlāg* (*paryāṭka*-), *sūrāg* (*suruṅgā*), *gūndānā* *gūdāunā* etc.

In this way is treated a group nasal + consonant occurring in an unaccented syllable, thus, *pājāh*, H. *pacās* (*pañcāśat*).

Also when the group is final of a syllable preceded by a long vowel e.g., *pīgh* (*prāṅkhā*), *pūjhnā* (*prōṇchati*).

§113. 2. Those due to the insertion of a nasal or *anusvāra* at some time or other in a word where there was no nasal in the original PI, and this nasal or *anusvāra* falling under conditions stated above in I (c). There is good evidence in the modern vernaculars to show that at some intermediate stage there were two pronunciations of a large number of words—one with the nasal and the other without it. This was probably a dialectal variation, and was due to a tendency which may have come into existence from the analogy of word groups like *bandha-*: *baddha*, *siṅcati*: *sikta-*: *sēcana* etc. There are many more pairs with and without a nasal, e.g., *ukhati*: *uṅkhati*, *ghuṭa-*: *ghuṇṭa-*, *makṣu*: *maṅkṣu*, *makhati*: *maṅkhati*, *stabaka*: *stambaka* etc. These again may be the result of analogy, if themselves original may have been the cause of similar analogical formations. The Pkt. forms with nasal, alone e.g., *vaṃka*. (*vakṛā*.) where PI had no nasal, show that the Pkt. forms were taken from a nasalising dialect.

This tendency for inserting a nasal, or rather changing a PI consonant group into a nasal+consonant does not seem to be so strong in the parent Prakrit of Panjābī as it was in that of its eastern neighbour Hindī. From the fact that the new nasal appears as the nasality of the compensatory long vowel in Hindī and as a nasal consonant before voiceless stops in the Ambālā dialect which follows Panjābī in preserving vowel-length before consonant-groups¹ and voicing the breathed stops after nasals, it may be inferred that the new

(1) This statement is based on my own observation of the pronunciation of persons from Ambālā. The specimens given in the L. S. I IX¹ pp. 241–51 reveal the Hindi tendency for vowel-length e.g. the words *āg*, *sās*, *sājh*, *māthā*, *mājā* on p. 250, but we also find *khilā* (cf. H. *khil*) p. 249, *cakkī*, *hatthā*, *picchā* on p. 245 and *laggī* on p. 250.

nasal got into the words, at least into those of Ambālā, at a time when the latter had lost the tendency of voicing breathed stops after nasal, and before Hindī had lengthened its short vowels in front of consonant-groups.

The following are a few words out of a large number for comparison.

PI. or Skt.	Panjābī	Ambālā.	Hindī.
ákṣi	akkh	añkh	ākḥ
ucca-	WP. uccā (EP. ūncā)	ūncā	ūcā
*iṣṭā (iṣṭakā)	iṭṭ	inṭ	īṭ
kācā-	WP. kacc EP. (kanc)	kanc	kāc
Satyá-	sacc	sanc	sāc
sarpá-	sapp	samp	sāp
	chitṭ (stain)	chint (stain)	chīṭ
	hakk 'drive'	hañk	hāc etc. etc.

§114. There are a few words in Panj. showing this kind of nasal which under conditions I (e) lost itself in nasalising the previous vowel. The nasal in these words is very early as it is found in other languages also except Marāṭhī. But more probably they are loans from Hindī in the face of the above examples and on account of lengthening short vowels before consonant-groups as in mūṅgī, nīd, mudgā-> Panj. mūṅgī, H. mūg, M. mūg : Panj. mūgiā 'of colour of mūṅgī, pakṣā-> Pkt. pakkha-> Panj. phaṅgh < Pkt. * paṃkha-or by contamination with Skt. puṃkha-: Panj. phāghṛī 'thin, lean, lit light as a feather'; cf. H. pākh, pākhṛī. nidrā> Panj. nīd, H. id but M. nīd,

mārgayatā > Panj. mangānā: māgaunā; H. māgānā but M. māgnē.

vakrā-> Pkt. vaṃka-> Panj. bingā, H. bākā.

Punj. bāk 'ornament for ankles' must be a loan from H.

§115. (3) Nasal vowels due to the vicinity of a nasal consonant, especially after n or m e. g., nāu (nāva), nāī (nadī), nauh (nakḥā), māh (māṣa), mā (mātā), mūh (mukha-) mīh

(māgha-). In māih it may be due to an insertion of nasal, cf. H. bhāis, W P majjh, manjh < *mahimsa. Pāli mahimsa.

This kind of nasality is often omitted in spelling, e.g. pāni [pronounced pānī] jānā [jānā], pīnā [pīnā] etc.

§116. (4) Spontaneous nasal vowels for which causes mentioned in 1-3 cannot be assigned; e.g., gūh (gūtha-), jāu (yāva), jā (yūkā), sāuh (śapatha-) etc. dahī possibly derived from pl. dadhīni.

In the numerals 11-18 geārā, bārā, etc., the -ā is added perhaps on the analogy of the oblique plural forms like gharā, būttā etc., the ancient numerals having given simply geār, bār etc., as in Gujarātī. Or it is the lengthening of the final -ah cf. H. gyārah bārah etc. and then nasalising it.

The termination of the Pres. Indic, II sing. and pl. gets nasalised, Pkt. karasi > Panj. karē, Pkt. karaha > Panj. karō.

Denasalisation.

§117. It often happens that a nasal vowel arising from the loss of a nasal consonant loses its nasality altogether when coming in an unaccented syllable. This is very conspicuous in Present Participles, e.g. Pkt. karāṃta > Panj. Pkt. *karāṃda > old Panj. kārādā > kárdā. Poṭh. kárnā through karāṃda- > karāṃna-Lah. karēndā karēnnā come from karāṃta- without shift of accent, and consequently with nasals. When there was no occasion for loss of accent, the nasal consonant has remained as in *yānt->Panj. Pkt. jāṃda->jāndā. Similarly *khādant->Panj. Pkt. khāyaṃda->khāndā, *svapant->Panj. Pkt. *savaṃda->saundā etc. In a few cases where the vowel gets a special tone, the nasal consonant appears as the nasality of the previous vowel e.g., bhāūdā (*bhramant-) kāihdā (*kathayant-) etc., but in WP they are bhaundā, kaihndā etc. The central languages, however, have denasalised it; e.g., H. khātā, sūtā. This points to a condition that at the shift of accent they were trissyllabic with a consonant y or v between, thus *khāyaṃta or *khāvaṃta-, *sōvaṃta (from

svápati, which developed into khāvātā > khāv^atā > khāvtā > khātā etc. This **v** is also found in E.H, khāvat, sōvat. In Panj. also a few traces of this **y** or **v** are left as in W.P, khāunā, but in Panj. participles it must have become a vowel glide at an early stage so that the whole developed into a diphthong which being a single syllable preserved the accent and nasality, thus *kbādant->Panj. Pkt. *khāyaṃda->*khāṃda->kbāndā.

In H. jāvnā: jānā; jāvtā, E.H. jāvat: jātā, the insertion of **v-** must be analogical. cf. Nep. jādō: āūdō.

For the loss of a preaccentual nasal cf. pachánjā, H. pacpan (pañcapañcāsat), pacāssī (pañcāsīti-), pacānmē (pañcanavati); pácci is from H. pacfs, cf. W.P. pánjhī (25) Panj. pājāh but H. pacās (50). jabhārā (jāmbha-)

§118. The above consideration supports the theory of the Panj. Genitive postposition dā, Pōth. nā derived from *sant- as suggested by Beames (Gram. II p. 291) against Grierson's view K.Z. XXXVIII p. 488. *sant-> sandā, handā, found in Kś. and Sindhī (Beames II 290). sandā must have come to be regarded as part of the preceding word, and **s->h-** which in course of time disappeared. Later it resulted into-ādā>Panj. dā or āndā>ānnā>Pōth. nā according as it lost the accent or not.

§119. Another case where nasality frequently disappears is the development of intervocalic **-m->-ṣ->-ū,-u-**. Nasality remains on a final syllable but disappears from non-final syllables.

(1) Nasality remains—

na u (nāma), pāu (pāmā), thāu (sthāma), hhū. (bhūmi) sī (sīmā), rū (rōma). lū (lōma), karā (karāmi, callā (*calyāmi) etc.

(2) Nasality disappears—

aulā (āmala-), kaul, (kāmala-). caur (camara-), bhaur (bhramara-), ḍaurū (ḍamarū); W.P. juāi, kuārā. In neōdā, niūdā (nimantra-), dhāun, (dhamāni), dāun (dāmanī), hāunā (vāmanā-) the nasality is due to the influence of **n**.

Consonants.

§120. The general development of P I consonants has been dealt with by Dr. Bloch §§ 14 ff. The same has been summarised by Prof. Turner with special reference to **Gujarātī** (§§ 34-38). On the whole Ludhiānī has undergone the changes assigned by the latter to N., W., or NW (not SW) groups of languages but with the following additional remarks:—

(1) Ludhiānī has assimilated all the consonant-groups. Unlike Sindhi, Lahndī, WP. it has treated the groups stop + r also in the same way.

(2) The initial voiced aspirated stops of the PI or MI stage have been disaspirated and devoiced with lowering of the pitch of the following vowel.

(3) An initial nasal + h of the M I stage arising from P I sibilant + nasal has been disaspirated and the pitch of the following vowel lowered.

(4) MI voiced aspirates or nasal + h groups in the interior of a word lose their h and raise or lower the pitch of the adjacent accented vowel according as it occurs in the preceding or following syllable.

(5) voiced stops after the nasals **ṇ**, **n**, **m** are assimilated to the latter.

(6) **v-**, **-vv-** become **b**, **bb** as in the east.

(7) There is no distinction between dental and cerebral **ṇ** and **ḷ**.

(8) Intervocalic **-ṣ-** **-ṣ-** **-s-** have become **h** and have consequently fallen together with the PI **-h-** and the MI **-h-** arising from PI aspirated stops. This **h** has again dwindled into a tone just as the aspiration of the MI intervocalic voiced aspirates described in (4) above.

(9) The PI initial **h** has become unvoiced unlike WP and Lahndī.

The development of a consonant largely depends on its place and neighbour in the word. Initial single consonants behave

exactly like intervocalic double ones (of PI or MI stage) with this difference only that an initial voiced aspirate stop loses beside the *h* its voice also, while an initial vocalic double voiced aspirate stop does not lose the voice. (See 2-4) above.

§121. As a rule MI double consonants appear as double in Panjābī but with the following exceptions: —

(1) A MI double consonant when falling in an unaccented syllable is shortened, *e.g.* Pkt. *cammāro* > *camār*, *māṇikkam* > *mānak*, *passijjā* > *pasijjā*.

(2) When it is final after a long vowel; *eg.* Pkt. *kaṭṭham*, Panj. Pkt. **kāṭṭham* > *kāṭh*; Panj. Pkt. **likkhā* > *likh*.

(3) A group nasal + consonant under these conditions loses its nasal throwing the nasality on the preceding vowel; *eg.* Pkt. **paṃcāsaṃ* : *paṇṇāsaṃ* > *pājāh*; *pallaṃko* > *pāhlāg*; *peṃkhā* > *pīgh*.

(4) In a number of words, a double consonant is shortened after an accented short vowel *e.g.* *biḥ* (*bilvā-*), *pacnā* (*paeyate-*), *kasnā* (*karṣati*) etc.

(5) It is sometimes shortened in the interior of a word, *e.g.* *biḥli* (*vidyut*), *putlā* (*puttala-*), *cibhṛī* (*cirbhāṭa-*)

(6) In rapid speech a good many double consonants are shortened. The cases mentioned in (4) and (5) may have been due to this cause, or to an influence of Hindī,

In slow speech—

kallh dī

dass-dā

peo putt dī

ajj kī din ai?

In rapid speech—

kalh dī (of yesterday)

dasdā (telling)

peo put dī (of father and son)

aj kī din ai? (what is the
day to-day).

§122. Initial single consonants followed by a vowel have come down unchanged with a few exceptions. They are far better preserved than the interior ones. The reason for this difference is partly the speaker's consciousness of the beginning of a word and the consequent care with which they are pronounced, and partly their freedom from the influence of the off-glide of the preceding sound.

Aspiration.

§123. There is a number of words which show aspiration in Panjābī, while in Pī and often in cognate languages there is no sign of it. These may be considered under two heads—simple aspiration and aspiration now appearing as tones. (For Marāṭhī see Bloch §§ S3—S6 and for Gujarātī Turner § 40).

§124 (1) Under the first head comes the aspiration of the initial *k-* and *p-*. This seems in some cases to go back to IE forms with a prethetic *s* as is attested by similar cases in other IE languages. Some of these examples are shared by the cognate languages also *e.g.* *khappar* (*karpara-*) cf. Guj. *khāpriyū* 'crust of mucus in the 'nose,' Mar. *khāpar. khittī* (*kr'ttikā*), *phāhā* (*pāśa-* cf. $\sqrt{\text{spaś}}$ 'to bind') Guj. *phāse. phinḍ* 'ball' beside *pinn* (*pinḍa-*); *pharhā* (*paraśu-*) (Guj. *pharśī. Khūh[ā]* *kūpa-*), for insertion the second *h* cf. *juhāriā* (*dyūtakāra-*). *Khuddō*, WP. *khēnū* (*kanduka-* cf. $\sqrt{\text{skand}}$, $\sqrt{\text{skund}}$ 'to jump') *khunḍhi* (*kuṇṭha-*) cf. Sindhi *kunḍhu. khōṭ* (*kauṭya-*: *kūṭa-*) cf. WP *kūr* 'falsehood'. *khūnjā* (**kūnya-* or **kōnya-*: *kōṇa-*) cf. H. *kōnā kūnā* or Skt. *kuñja-*. *chālṇī* 'sieve' and *chān'nā* 'to sift' if connected with *cālana-* 'a strainer'. *khēlnā, khēḍnā* 'to play' is a puzzle. It appears with aspiration in all the IAVs. Either it is due to a contamination between *krīḍati* and *kheṭati*, or it comes from *kṣēlati* found in the Rāmāyaṇa where *khēlati* itself occurs.

§125. Sometimes an aspirate or a sibilant in a neighbouring syllable brings about aspiration, *e.g.* in *pharhā* and *phāhā* it may be due to the *-ś-* of *paraśu* and *pāśa-*. Similarly can be explained

khass^{nā} (karṣati), phalāh beside palāh (palāśā-); khuss^{nā} (kuṣṇāti: kuṣyate); phaṅgh (pakṣā-Pkt. pakkha-: *pamkha cf. H. pākḥ); khutthī (kustrī), phammhan (pākṣman). khaṅgh (kāśā, Pkt. khāsa; *khassa-, *khamṣa- cf. H. khāśī), phambh (pākṣma-) if not from Pers. paśm. This kind of aspiration has been extended to loans from Persian, e.g. khursī, beside learned and spreading kursī, (Pers. kursī), khīssā (kīsa), khēs (kēsh 'kind of linen garment'), khīnkhāp, 'brocade' (kīmkhwāb) etc. Sometimes an h jumps over from a back syllable, e.g. pachān^{nā} (pratyabhijānāti Pkt. paccāhiyānāi). H. pichattar 75.

§126. (2) The case of aspiration appearing as tones is that where a voiced stop is aspirated usually on account of a neighbouring sibilate or aspirate. bhē(h) (bīsa-), bhō(h) (busā-) which occur in H. and M. also have been supposed to be cases of IE *bh losing its aspiration in Skt (Bloch § 84). Other examples are ghund (guṇṭhana- also guṇḍana-), dhō(h) (drōha-) sārhi (śāṭi- *śāṭhi- *sādhi-), kaṅghā (kaṅkata- > *kaṅkhaō) but H. kaṅghā which should have been *kākā, *kākhā or even kāghā if *kaṅkhaō had become *kaṅghao in Pkt. times. bhāph (bāṣpa-) sādthūr (sindūra-); /s. gharistī (gr̥hastha-) influenced by ghar. jhūth (juṣṭa-) for j. > jh- see Pischel § 209. bhāuknā 'to bark,' būknā 'to cry' if connected with bukkati; bhukk^{nā} 'to sprinkle a powder' cf. H. bukni 'a powder'. buk^{nā} 'to pound' may also come from bukkati as this verb also means 'to give pain', and the Panj. word bhukk^{nā}, is restricted to sprinkling of medicinal powders which usually give pain when sprinkled on a wound. mijjh, minjh (majjā, majjas, mēdas) is unexplainable.

kaḍḍhanā (krṣṭa- > kaṭṭha- > *kaḍḍha-), behrā (veṣṭa- Pkt. veḍha-) jārh or dārh (darpṣṭrā cf. Pa. dāthā, Skt. dāḍhā), lōrhā (lōṣṭa-), sēdh (śrēṣṭhī) are perhaps cases of simplification of double consonants in Pkt. cf. Pa. kōṭha (kuṣṭha-: *kauṣṭha-) and hence they regularly become rh in modern languages. ar- in H. aṭṭīs 38, aṭṭālīs Panj. aṭṭālī 48, may have similarly come from Pkt. aṭṭha- > aḍha- cf. Guj. aḍhār 18. AM.

§127. In a few cases, an *h* left alone in a back syllable has come to the front and aspirated a consonant of that syllable e.g. *bhukkh* (*bubhukṣā*: Pkt. *buhukkhā*), *magghar* (*mārgaṣira*-> **maggaḥira*-), *gadḥā* (*gardabhā*- Pkt. *gaddaba*-) *nibhnā* (*nirvahaṭi* > Pkt. *nivvahaṭi*). *pājhattar* (75).

§128. A very important category is the aspiration of Skt. *-ly-*, *-ll-* or of *-l-*. The exact conditions under which it takes place are not known but there are numerous examples in Panjābī, several of them being shared by other languages also. It seems to be more prominent in S. L. and WP than in EP and more so in EP than in H. (For Mar. see Bloch § 148).

-ly- : *kallh*, H. *kal*, *kalh* (*kalya-*), *kūhl* (*kulyā*), *sāhlāg* (*śalyaka-*, Pkt. **sallaṅka-*), *pāhlāg* (*pulyaṅka-*), *māhl* 'belt of a wheel' but *mālā* 'garland' WP *māhlā* (*mālya-*, *mālā*) *tulhā*, *tulhara* (*tulā* : *tulya-*; *tulā* 'a beam in the roof', *tulādhāra* 'an oar'); *ḍullh'nā* 'to flow out, spill' but *ḍull'nā* 'to become homesick' (*ḍolayati*: **ḍulyate*), *sālhkharī* (*śālya+ṛi*); S. *mulh* but Panj. *mull* (*mūlya*).

-ll-: *cullhā*, H. *cūlhā* (*cūlla-*: **culya-*), *gallh*, H. *gāl* (*galla-*, cf. *galyā* 'multitude of throats'), WP *pallhī* 'green leaves of gram' (*pallava-*).

-l- : *gāl*, WP *gāhl* (*gāli-*). Bloch suggests *garhā* : *galhā*, but that will not do for Panj. Lah. and Sīndī; *bahld* also *bauld* (*balivārda-*), *halhdī* (*haridrā*, Pkt. *haliddā* Pisch. §257) WP. *māhlā* (*mālā*), *bāl*, WP. *vāhl* (*vāla-*), *ḍōhlnā* 'to pour out' but *ḍōlnā* 'to feel homesick' (*ḍolayati*), WP *pāhlamnā* beside *palamnā* (*pralambate*), Lah. *sālh* (*śālā*), Lah. *sīlh* but EP *sīl* (*śīlā*); *sīlhā* (*śītala-* cf. H. *sīlā*). Pers. *sailābi* 'dampness' becomes *salhābbī*.

§129. There are a few exceptions also, e.g. *sall* (*śalya-*), *pōl* (*pūlya-*), *palānā* (*paryāṇa-*: **palyāna-*), *tāl* (**tailya-*) *call'nā* (*calati*: Pkt. *callai*: **calyati*), *mall'nā* (*mallati* **malyati*), *hill'nā* (*hilati* : **hilyati*).

§130. An initial *r* in WP is often followed by a vowel in low tone, e.g. *Rhām* (*Rāma-*), *Rhāṇō* (*Rāṇō* perhaps connected with *rāṇī* Skt. <*rājñī*), *rhōṭī* (H. *rōṭī* etc. One cannot say whether the

vowel has directly fallen in pitch or it has become so through an aspirated rh, for there is no evidence of such aspiration to be found in any other language.

§ 131 EP par=bhar [p_ear] adv. 'but' similarly an initial k in Poṭh. lowers the pitch of the following vowel, e.g. ghaṭṭhā pronounced [k_e^i:ha] Panj. kaṭṭhā, 'together', ghallā, [pronounced k_e^i:la], Panj. kallā 'alone'; L. S. I. VIII¹ p. 490, 492.

§ 132 Another case which should come under head (1) or (2) according to dialects is the aspiration of the initial vowel. This is already noticeable in Aśokan where we find hēvaṃ (ēvām), hida (*idha: ihá), hēdise (īdrśa -^{*}edrśa) and in pāli huram 'in jener welt' beside ōram (āvaram) Wackernagel § 211 b. Skt. atṭa-: haṭṭa- perhaps is another old example.

At present this tendency is more prominent in W P, Lah. and Sindhi than elsewhere.¹ EP hōr, WP hōr [h_eo:r] (āpara-) cf. H. aur, Rājas. ōr; EP hummh, WP hussar [h_eus:ər] (uṣma) cf. H. ūbh. hass (āṃsa-); E P. ikk W P. hikk [h_eik:] S. hāku Lah. hikk [h_eik:-] (ēka-, Pkt. ēkka-), EP. injh, W P hanjh [h_e^anj?] (āsru), E P. rīṭṭhā, W P harīṭṭhā (āriṣṭa); W P hīh [h_ei ?] (īṣā); H. hōṭ (ōṣṭha-) haḍḍ, H. hāṛ if at all connected with āsthi. cf. P. hocchā G. ochū. P. hāh H. āh cf. P. haukkā. H. ham, 'we' W P hanērā, hunal. P. H. hā Skt. ām.

Disaspiration.

§ 133. The opposite tendency, also, is noticeable in Pan-jābī-. It chiefly occurs:—

(1) In voiced aspirates for which see "Tonic effects of h on vowels" §§ 79-93.

(2) In terminations both nominal and verbal where Pkt. or Apabh. shows an h, eg.

(1) T. Michelson thought it to be an eastern tendency (J. A. O. S. Vol. 30 p. 39) and held "Shahab. and māns. hida to be a Māgadhism. Similarly Māns. hidam if not a pure blunder ib. p. 92 n.

(a) Gen. Sing. Pkt. *ghōḍayassa* > Apabh. *ghōḍa[ṡ]* ahu (Pischel §366) > **ghōḍāṡhū* > *ghōṡṡ* the modern oblique singular in H. Panj. The final *ṡ* is due to *-aya-*. In languages which reduce *-aya-* > *ā*, we have the oblique form *ghōṡṡ* as in Guj. *Rājas* etc., Sir George Grierson assumes Apabh. *ghōḍaāssa* > *ghōḍaāhi* > *ghōḍaāi* > *ghōṡṡ* (Z. D. M. G. Vol. 49 p. 427).

(b) Instr. Pl. Pkt. *akkhihiṡ* > *akkhihi* > Panj. *akkhi* as in *akkhi dekkhēā* 'seen with the eyes.' In a similar way *hatthi* 'with the hands,' *pairi* 'on foot' are used as adverbs of instrumentality. According to Dr. Bailey this construction is generally used for those parts of the body which exist in pairs, hence it is plural in origin. The final *i* in *hatthi*, *pairi* is either on the analogy of *akkhi*, or is due to the shortening of *ṡ* in *hatthehi* which contracted into *i* with the following *i*. I, however, remember having heard *hatthē*, *kannē* also from Hoshiarpur people.

(c) Present Indicative II Sing. Pkt. *karasi* > Apabh. *karasi* or *karahi* (Pischel §455) > Panj. *karē*. In Panj. the nasalisation of final-*ṡ* is, perhaps, to distinguish it from III Sing. *karē*. In Hindi both end in *-ṡ*.

(d) Present Indicative II pl. Pkt. *karaha* > Apabh. *iḍ*. or *karahu* (Pisch. § 456) > Panj. *karō*. Nasalisation as above in (c) is to distinguish from Imper. *karō*.

(e) Imperative II pl. Pkt. Apabh. *karaha*, *karahu* (Pisch. §471) > Panj. *karō*.

(f) In all the paradigms of the Present Indicative of the substantive verb *hōnā* 'to be', the initial *h* is always dropped in pronunciation though written in script. Thus *hai* 'is' pronounced *ai*, *hāi* 'art' -*āi*, *han* 'are' -*an*, *hā* 'am' -*ā*.

§134. (3) When two consecutive syllables of a word contained *h* or voiced aspiration, one of them lost it. This may be called a case of haplology also. Thus *lōhḍā* (*lōhā* + *bhāṇḍa*, *lauhabhāṇḍa*) *dabīṇḍi* (*dadhibhāṇḍa*-), *lōḥṡiyā* (*lōhā* + *haṡṡa*-), *māih* (*māhiṡi*), *māihgā* (*mahārgḥa*-), and the words expressing

relation by marriage in which *śvaśura-* appears as *-auhrā* e.g. *patiauhrā* (*pitriya* + *śvaśura-*), *dadiauhrā*, *maliauhrā* etc.

§135. (4) To drop the final unvoiced *-h* (*visarga*) is a tendency going back to Pāli, thus *dāvāḥ* > Pā. *dāvā*, *agniḥ* > Pā. *aggi* etc. In Panj. wherever an *-h* developed as final in an accented syllable it was reduced to tone as in *kaṛāḥ* [kəṛ'ā:] (*kaṭāha*ⁱ), *khōḥ* [khō] (*kṣudhā*), *bēāḥ* [bēā'] (*vivāhā*) etc.

In ballā WP. *vallī* 'a term of endearment for children' if derived from *vallabha-*, the final *h* is lost without tone-effect because it comes after an unaccented vowel.

In the numerals 11—19, 21—29, 31—49, 51—58, the final *h* < *-ś-* leaves no tonic effect because the syllable containing *h* has become unaccented thus *gēārā*, *bārā*; *kāttī*, *akbānjā* etc. but it re-appears in their ordinal and other derivative forms although the accent remains as before, e.g., *gēāhrmā*, *bāhrmā*, *gēāhrā*, *bāhrā*, *gēāhrī*, *bāhrī*, *kāhttimā*, *kāhttiā*, *kahtti* etc¹. In WP 24, 25, 40 and in Muḥ. 50 show tones thus *cābvī*, *pānjhī*, *cāhli*, *pānjhā* [panjha]. When the numeral is a monosyllable, or the accent falls on the syllable containing the *h*, the tone is found in the cardinal forms also as in *bīh* 20, *tīh* 30, *pājāh* 50. Persian words ending in *h* after an unaccented vowel when used in Panjābī lose the *h* and lengthen the vowel, thus *bāndā* (*banda[h]*), *gāndā* (*ganda[h]*), *bādsā* or *bāccā* (*pādshāh*), *saḥī* (Ar. *ṣaḥīḥ*) etc. The *h* after a short *a* is not pronounced in Mod. Persian itself². The *h* after a long vowel in an accented syllable, however, brings about tone effects, thus—*gunāḥ* [gūnā] (*gunāh*), *ugāḥ* (ūgāⁱ) (*gawāh*), *malāḥ* [mālā] (*mallāh*), *rāh*, *cāh* (*tea*).

(5) Prof. Bloch remarks that the final position is very favourable for disaspiration, and adduces a large number of examples from Marāṭhī³. Now in Panjābī the cases where final

(1) Before the ordinal termination—*mā* or *vā* the tone may be left out after 21 and upwards.⁴ At Lahore I remember having heard *gehārmā* [gē.ā.rmā], *bhārmā* [b.ā.rmā].

(2) Duncan Forbes: *Persian Grammar* 1861 p. 7.

(3) § 88, For Guj. See Turner § 40 (b).

voiced aspirates of Pkt. stage lose their aspiration are quite regular, but those of unvoiced aspirates losing their *h* are not so common. *iṭṭ* (*iṣṭā*) goes back to Pkt. *sitt-*, *satt-*, *suṭṭ-nā* 'to throw' if connected with (*srṣṭā-*): cf. Mar. *sīt*. *miṭṭnā* (*mṛṣṭa-*). *piṭṭanā* 'to beat breast in mourning' (*piṣṭa-*) cf. H. *pīṭnā*; *ghuṭṭ-nā* (*ghṛṣṭa-*?); *maṭ*, *maṭi* 'monument' besides regular *maṛh*, *maṛhi* are *ts*; *lik(h)*, *lak(h)ir ts*. (*lēkhā?*); *kāṭṭ* (*kaṣaṣṭi-*), *bāṭṭ* (*dvāṣaṣṭi-*) etc. In *sungal* (*śṛṅkhala-*) the loss is very early, cf. AMg. *saṃkala-* Pisch. 213, H. *sākal*.

PI single consonants.

§137. Initial stops have come down unchanged except the voiced aspirates which have lost their voice and aspiration, and lowered the pitch of the next vowel.

k-: *kann* (*kārṇa*), *karnā* (*kāratī*), *kaihnā* (*kathayati*), *kālā* (*kāla-*), *kāṭh* (*kāṣṭha-*), *kīṛā* (*kīṛa-*), *killā* (*kīla-*), *kukkaṛ* (*kukkuṭā-*), *kōssā* (*kōṣma-*), *kōṭṭhā* (*kōṣṭha-*) *kukkh* (*kukṣi*).

kh-: *khaṭṭ* (*khaṭvā*), *khannā* (*khaṇḍa-*), *khānā* (*khādati*), *khāi* (*khātā-*), *khāri* 'basket' (*khāri*).

g-: *gal* (*gala-*), *gajjanā* (*garjati*), *gannī* (*gaṇḍa-*), *gabbhā* (*gārbha-*), *gāṛhā* (*gāḍha-*), *gummā* (*gūlma-*), *gujjhā* (*gūhya-*), *gūh* (*gūtha-*), *giddh* (*gr'dhra-*), *gōt* (*gotrā-*), *gōh* (*gōdhā*), *gaū*, *gā*, (*gō-: *gāvā*).

gh-: *ghaṛā* (*ghaṭa-*), *ghand* (*ghaṇṭa-*), *ghau* (*ghāta-*), *ghun* (*ghuṇa-*), *gheṣ* (*ghṛṭā-*), *ghōṛā* (*ghōḷa-*).

c: *cand*, *cann* (*candrā-*), *camm* (*cārma*), *cakk* (*cakrā-*), *cittanā* (*citravati*), *cir* (*cirā*), *cullhā* (*culla-*), *cōr* (*cōrā-*).

ch-: *chann* (*chāndas*), *chatt f.* (**chatti-*), *chaū* (*chāyā*), *chikk* (*chikkā*), *chijj-nā* (*chidyate*), *chiddā* (*chidrā*).

j-: *janā* (*jāna-*), *jamm* (*jānma*), *jān-nā* (*jānāti*), *jī* (*jivā-*), *jīb* (*jīhvā*), *jūṭṭhā* (*jūṣṭa-*), *jēṭh* (*jyēṣṭha-*).

jh-: No word began with *jh* in PI except *jhaṭṭi* from which come perhaps EP. *jhaṭṭ*, WP *jhabb*, *jhav*.

No word began with a cerebral stop in PI. Most of the words recorded in Skt. Dictionaries as such are of late origin, and are

found in works of 5th or 6th centuries A.D. and upwards. The older ones are $\sqrt{\text{ṭaṅk}}$ (from ṭaṅka - 'seal') 'to shut', Kāty. Śr. IV, X. ṭaṅkaṇakṣāra - 'borax' Kāty. Śr. III paddh., ṭṭibha - name of a demon Mn., yājñam , $\sqrt{\text{ṭvaī}} = \sqrt{\text{ṭaī}}$ Dh. XX 5; ḍākinī Pāṇ IV, 2, 51; $\sqrt{\text{ḍī}}$ Pāṇ VII, 2, 10; $\sqrt{\text{ḍhauk}}$ Pāṇ. VII 4, 59.

ṭ : ṭaṅg , ṭakā (ṭaṅga -, ṭaṅka -), ṭalnā (ṭvalati), ṭaṭṭbrā (ṭṭibha -).

ṭh : ṭhaukar , ṭhākar cf. H. ṭhākura (ṭhakkura -).

ḍ : ḍaurū (ḍamaru), ḍain (ḍākinī).

ḍh : ḍhōnā (ḍbaukate).

t : tand (tāntu -), tattā (taptā -), takkanā (tarkayati), tau (tāpa -), til (tīla -), turnā (turati), tin (tr̥ṇa -).

th : No sure example is found except thukk which may be connected with Skt thutkāra if that is not purely onomatopoeic. Skt. dictionaries give about a dozen words beginning with th , most of them being proper names or imitative sounds.

d : dānd (dānta -), dassanā (darśayati), din (dīna -), duddh (dugdhā -), dūr (dūrā -), dissanā (dr̥śyāte), dōhtā (dauhitra -).

dh : dharnā (dharati), dhār (dhārā), dhūā (dhūmā -).

p : panj (pāñca), pāni (pāṇīya -), pinn (pīṇḍa -), pīr (pīḍā), putt (putrā -), pucchānā (pr̥cchāti), pōh (pauṣa -).

ph : phal (phāla -), phan (phaṇā -), phālā (phāla -), phull (phulla -), phaggan (phālguna -).

b : bakkarā (barkara -), bannhānā (*bandhati), bāh (bāhā -), bi (bīja -), bujjhānā (būdhyate).

bh : bhattā (bhaktā -), bharnā (bhārati), bhau (bhāgā -), bhū (bhūmi -), bhujjānā (bhṛjjati).

§138. Intervocalic stops. Among these -k- , -g- , -c- , -j- , -t- , and -d- were lost altogether leaving a slight -y̐- glide in their place the effect of which is seen in the subsequent change $\text{-aṃya-} > \text{-ā}$. -ṭ- , -ḍ- became -ṛ- . -p- became -v- in MI which later was lost, or changed to u and together with the preceding vowel resulted in a diphthong or a simple long vowel. -b- is rare like the initial

b-, and shared the fate of -p-. The aspirates -kh-, gh-, -th-, -dh-, -ph-, -bh- were reduced to h in MI which subsequently lost itself affecting the tone of the neighbouring vowel.

-th- -dh- became -ḍh- in MI and were later on (perhaps even in MI) pronounced as -ṛh- the aspiration of which disappeared in Panjābī after bringing about the tone-effects like the -h- of other aspirates. -ch-, -jh- never existed as intervocalic singles.¹ At least for -ch- Skt. grammarians prescribe doubling after a vowel which points to its origin from a consonant-group.²

-k : cam[e]ār (carmakāra-), kaṇh[e]ār (kumbhakāra-), ḍain (ḍākinī), seāl (sītakāla-), kaṛū (kaṛuka-), sūr (sūkarā-), miṭṭi (mr̥ttikā), makkhī (mākṣikā), nhērā (*andhakara-).

-kh- : nāuh (nakhā), mūh (mukha-), sāhrā (śekhara-), līh (lēkhā), suhaunā (*sukhāpayati).

-g- : bhain (bhagini), narōeā (nirōga-), chēllā (chagalā-), bhau (bhāgā-), bhāḍ[e]ār (bhāḍāgāra-), jūlā (yugā + hala-)?, baur f. (vāgurā).

-gh- : mīh (mēgha-), sarāhunā (ślāghate), lauhḍḍi (laghū-), WP māh (māghā).

-c- : sūi (sūci).

-j- : rāi (rājī-), ruāh (rājamāṣa-). bāniā (vāṇija-), bi (bija-), WP ayāṇā (ajānat), WP ayālī (ajapāla-).

ṭ : kaṛā (kaṛaka), ghaṛā (ghaṛa-), kaṛū (kāṛu-), ghōṛā (ghōṛaka-), kaṛāh (kaṛāha-), kuṛm (kuṛumba-), kīṛā (kīṛa-), puṛ (puṛa-).

-ṭh- : pīṛhā (pīṭha), maṛh (maṭha), paṛhoā (paṭhati).

-ḍ- : pīṛ (pīḍā), nār (nāḍī), dhūr (*dhūḍi: dhūli).

-ḍh- : bāṛh (bāṣḍha), gūṛhā (gūḍhā), gāṛhā (gāḍha).

-t- : khāi (khātā), ghau (ghāta-), jūā (dyūtā), seāl (sītakāla-), gheō (ghṛtā), sau (śatā), caudā (cāturdaśa).

-th- : kaihnā (kathayati), saūi (śapatha-), gūh (gūtha-), paihlā (*prathillā), paihā (pātha-).

(1) Whitney : Sanskrit Grammar §42.

(2) ib. §227.

-d-: keārā (kēdāra-), naī (nadī), savā (sapāda-), je (yādi), paun (pādona-).

-dh- bun (adhunā), khōh (kṣudhā), dahī (dādbi-), bēh (vēdba-), bēb in bāhmātā 'fate' (vidhi-).

p-: aut (apūtra-), nāī (nāpīā), bacc (āpatya-> Pkt. avacca- the a must have disappeared at an early date), kalāvā (kalāpa-), savā (sapāda-), WP ayālī (ajāpāla).

-ph-: kūhnī, kōhnī (kaphōni-), kāhlā (kaphala-?).

-b-: pīē 'he may drink' (pībati).

-bh-: lāhā (lābha-), bbukkh (bubhukṣā), gadhā (gardabhā) for subsequent appearance of bb- and dh- from b+h, d+h see §127), paib (prabhā), sōhnā (śōbhate), W P karhā (karabba-).

§139. Initial nasals. Only n-, m- are found initially in P I. In Ludhiānī initial n- is invariably alveolar. So it is in many IAVs. In native scripts an initial n- is written with the dental symbol while in other positions with the dental or cerebral. Before a dental stop it is dental and is denoted by the dental symbol. The initial and intervocalic n seems to have become alveolar at a very early date though its acoustic effect was dental to some ears and cerebral to others. This is perhaps the reason why we find Vararuci enjoining cerebralisation of every n while in Jaina Pkts. the initial n appears as dental. To say that the P I initial n remains unchanged in Mod. I is wrong so far as the actual pronunciation goes. Initial m- has remained unchanged everywhere.

n-: nāu (nāva, nāma), natth^anā (naṣṭā-), nimm (nimba-) narōā (nīrōga-).

(1) "l, n, though more usually alveolar, are sometimes made dentally." Panjābī Phonetic Reader p. XIII.

"n. Ordinarily it is an alveolar sound; before t, d, it is somewhat forward, before ṭ, ḍ it is cerebralised, but acoustically it is not noticeable." Bengālī Phonetics. Bulletin of the School of Oriental Studies II. p. 6.

m-: manjā (mañcaka-), missā (miśra-), mūh (mukha-), mūt (mūtra-), mutth (muṣṭī-), mittī (mr̥ttikā)

§140. Intervocalic Nasals. The difference between the treatment of -n- and -ṇ- according as they occurred in the body of the word or in the inflexional suffixes is found in Panjābī also as in Gujrātī¹. In the latter position they disappear after giving their nasality to the previous vowel, but in the former position they become alveolar n although in Gurinukhī script are often represented by cerebral ṇ which is the proper treatment in malwaī and mājhī dialects. -m- was always split up into -ṽ- which later on became -ũ- or -u- and together with the previous vowel resulted in a diphthong or sometimes in a simple long vowel. The diphthong or simple vowel thus produced lost its nasality in the interior of a word but kept it when final. The cases where -m- appears in place of P I -m- are due to a secondary change of -ṽ- -ũ- or even of -u- into -m- which as far as can be seen took place before a long vowel (ā, ē).

The only exceptions are *maus* (*amāvāsyā*) and *amī* used as personal name (*amī'ta-*). In the first word *-nu* may have been preserved through an early loss of *a-*, and the second word may be a loan from *MI*.

(1) $\begin{matrix} -\eta- \\ -n- \end{matrix}$ preserved when occurring in the body of a word although become alveolar:—

-ṇ : phan (phaṇá), sur'nā (śrṇóti), ginnā (gaṇayati : cf. grṇāti 'to announce'), māṇak (māṇikya-), baṇ'j (vaṇijya-).

-u : ūnā (ūnā-), lunu (adhunā), phaggan (phālguna-), pāni (pāniya-), tān^anā (tānayati).

(2) In inflexional suffixes, *-n-*, *-n-* were lost, giving nasality to the preceding vowel:—

Gen. pl :- ānām > .ā { -akānām > -eā } Now used as Oblique plural.
 { -ikānām > -iā }
 { -ukānām > -uā }

(1) Turner: §66.

Nom. pl. neut. -āni > ā { -ikāni > -iā } Now used as Direct pl. { -ukāni > -uā } in the feminine gender.

Nom. pl. neut. -īni > ī. Used in WP for Direct pl. in the fem.

In EP. dahī Nom. Acc. pl. perhaps represents this change.

-m-: kaul (kāṃala-), aulā (āmala-); caur (camara-); bhaur (bhramara-), ḍaurū (ḍamaru-), nāu (nāma), paū (pāmā), thaū (sthāma), lū (lōma), dhūā (dhūmā-), callā (*calyāmi), karā (karāmi) and all other Present Ind. 1 Sing. forms.

After the secondary change of u, -m- appears for PI -m in jamāi WP juāi (jāmātr-), kamārā WP. kuārā (kumāra-), kimē, WP. kivē cf. Guj. kēm, (Pkt. *kimēṇa? cf. imēṇa), jimē WP. jivē (Pkt. *jimēṇa) cf. Guj. jēm, im. In the ordinal numerals as panjmā WP, panjvā (pañcamā-) etc. Before the close vowel ī however, the secondary change does not take place. e.g. sāī (svāmi-), rūī (rōma-), bhūī (bhūmi-).

By spontaneous nasalisation, or through the influence of another nasal this change has extended to cases where there was no m- originally. e.g., pāmā WP. pāvā (pāda- > pau + -ā), jomār, WP. juār (*yavākāra-), damān WP. duān (Pers. dīwān).

§141. Initial y-, v- become j-, b- respectively. In W.P, however, v- remains v and in some words y- also appears as y-.

y-: jaū (yāva-), jōt (yōktra-), jā (yādi), jānā (yāti), Relative pronoun jō. jāhrā, jīh- (ya-); jāhnā but WP yaihnā also (yābhati), the derivatives from this root also appear with y- in WP. In EI y- is retained perhaps in the educated speech only in words with y- borrowed from Persian e.g. yār, jār (Pers. yār-), yā. jā (Pers. yā).

v-: bakkh WP. vakkh (vakṣa-), bijj (vidyut), bingā (vakrā-) bāt (vārttā).

§142. Intervocalic -y-, -v-. Excepting MI. -aya- > ā; the y- between any other vowels disappeared. But when preceded by a close vowel ī, ē, ū, a strongly fricative glide y developed before

the original y and both became -yy- The whole group appears as -iyy-, -eyy-, uyy- in pāli which later on became -ijj-, -ejj-, ujj in Mah. & AMg. and are found at present in S and M. Where, however, the y glide did not develop, the -y- disappeared as in śaurasēri and Mg. and found so at present in Hindī. EP. belongs to the latter group, but there are in it a few words showing jj- which are perhaps loans from a dialect of the other group (cf. Bloch § 105.)

-v- also has two developments. It disappears before vowels other than a, but otherwise becomes u and with the previous vowel forms a diphthong.

-y-: (i) for aya- > ē see ' § 103.

(ii) peār (priyakāra-), gānā or gaunā (gāyati), karīdā 'being done' (Pkt. *karīamta from karīadi on the analogy of dīamta-: dīadi, pīamta : pīadi etc.).

(iii) dūjjā beside dūā (dvitīya-, Pkt. duiya *duijj, cf. AMg. aḍḍhāijja- < ardha tṛtīya-), tījjā beside tīā (tṛtīya-, AMg. tiēya taya-), bhānaja, WP. bhaṇṇā (bhāginēya-).

dāj (dāya-) or perhaps from Pers. dād 'a gift.'

-v-: (i) chail (chavi+*illa-, ji (jīvā-) Pkt. jīvō), dēi (dēvi), beāh (vivāhā-), WP. parihṇā (parivēṣayati) EP. parōsnā is a loan from II.

(ii) Saun (śrāvaṇa-), deōr (dēvara-), jiūn (jīvana-), dhaulā (Pkt. dhavala-), jhiūr (dhīvara).

(iii) nūn, WP lūṇ (lavaṇa-), salūnā (salavaṇa-) go back to Pkt. lōṇa with a subsequent closing of the ō vowel.

§143. r, l. For the separation of two dialect-groups in which the IE *r, *l both appear either as r only or as l only, see Bloch § 139. They were confused into r in the West including Iranian, and into l in the East (Mg) The tendency to borrow

(1) y appearing in Native spelling of the EP words or of Hindi words is a glide introduced to avoid hiatus.

words from one into the other is very prevalent and is found even in the Vedic Texts. This borrowing became so extensive in course of time that in Sanskrit we often find *l* where Vedic had *r*, and sometimes *r* where Vedic had *l*. In several cases, doublets appear with *r* and *l* with or without difference in meaning. Panjābī on the whole agrees with Sanskrit as most other IAV's do with a few exceptions. Intervocalic *-l-* becomes *-ḷ-* in WP.

(i) *r, l* agree with Skt:—

r: *rāt* (*rātri-*), *rann* (*raṇḍā*), *rassi* (*raśmī-*), *russ^{nā}*, (*ruṣyatṣ*), *karnā* (*kāratī*), *bissarnā* (*vismarati*), *sauhrā* (*śvāśura-*).

l: *lajj* (*lajjā*), *lipp^{nā}* (*lipyate*), *likh* (*likṣā*), *lōhā* (*lōhā*), *seāl* (*śītakāla-*), *pīlā* (*pīṭala-*), *phal* (*phāla-*), *bāl* (*vāla-*).

(ii) Skt. *r* > Panj. *l*. Most of these words are found with *l* in Pkts. *halhḍī* (*haridrā*: Pkt. *haliddā*), *lajj* (*rājju-*), *lās* 'rope' (*raśmī-*)[†] either loan from H. or borrowed from Pers. *lās* 'refuse of silk'. In numerals 39—48, the change *r* > *l* is as old as MI.

(iii) In a few words *-ry-* after short *a* became *-ll-* in Pkt. It is found so in Panj. and other IAVs (Bloch § 140—141). *pal^{ṭnā}* (*paryasta-*: Pkt. *pallatṭai*), *palṭhī* (*paryasta-*), *pahlāg* (*paryāṅka-*), *palān* (*paryāṇa-*).

(iv) Skt. *-dr-* > Panj. *-ll-* as found in Pkt. *allā* (*ārdrā-*: Pkt. *alla-*), *bhalā* (*bhadrā-*), *khullā* (*kṣudrā-* AMg. *chulla-*, *culla-*, cf. Mar. *cultā*).

(v) Skt. *l* > Panj. *r*: *abēr*, *sabēr* (*avēlā. savēlā*) cf. Panj. *bēllā* (*vēlā*).

(vi) In one or two words Skt. *l* appears as *n* in Panj. e.g. *nūn* WP' *lūn* (*lavaṇa-*), *naṅgh^{nā}* beside *laṅgh^{nā}* (*laṅghate* but cf. *naṅkhati* 'to move'). The confusion between *l* and *n* is much more frequent in foreign words used in Panj., but with spread of education it is dying out.

§144. Initial ś-, ṣ-, s- all become s-.

ś-: sang (śaṅkā), sau (śatā-), saūh (śapatha-) etc.

ṣ-: sōlā (sōḍaśa), saṭṭh (ṣaṣṭī-), chē 'six' comes from such form as *xsvaxs and not from śāt, cf. Gyp. šov, Sinā ṣa, Kś. ṣih, Pers. šaš. Mar. sahā comes from Pkt. cha for in Mar. ch- > s-.

s-: satt (saptā-), sādḍhā (sārdha-), suddā (suptā-) etc.

§145. Intervocalic -ś-, -ṣ-, -s- all become -h- and fall with PI -h- and MI -h- derived from PI aspirates. For tone-effects of -h- see §§85-88.

-ś-: sehā (śaśā-), sanehā (sandāśa-), pājāh (pañcāśat), pharhā (pāraśu-), sauhā (śvāśura-), kōh (króśa-).

-ṣ-: māh (māśa-), hāḥ (āṣāḍha-), karh (kāriśa-), toh (tūśa-) tih (tṛṣā), pōh (pauśa-).

-s-: sāh (śvāśa-), kapāh (karpāśa-), mūhlā (māsala-), the -s- of saptatī in 69, 71-78 > h which in 76-78 is optionally omitted.

There are a few exceptions to the general rules:--

(i) das (dāśa), is a loan from H. cf. Lah. dah; H. EP dahāi 'tens'.

(ii) In the numerals 79-88 we find -ss- < -ś-, perhaps because the -ś- of aṣṭī- is a descendant of an original consonant-group. cf. aṣṭau 8, cf. Av aṣtāiti 80.

(iii) For the disappearance of h < -ś- in numerals see Disaspiration (4).

(iv) -s- remains in sī 'was, were' if derived from āst perhaps through an early loss of ā-, or it is a loan from H. cf. Lah. āhā, hā.

§146. Initial h- becomes unvoiced in EP, while it remains voiced in WP but is followed by a vowel in low tone especially in the dialect of Wazirābād.

h-: hatth, WP [h̥at:h] (hāsta-), hīā (hṛ'daya-), hal (hala-), haraḥ (haritakī).

§147. Intervocalic -h- remains partly voiced but is often under conditions at present unascertained, reduced to tone and in WP almost always.

-h-: lōhā (lōhā-), lāhā (lābha-), bāh (bāhū-), gehā (grāha-), saihnā (sāhate).

Consonants in contact.

§ 148. Two or more consonants coming together without the intervention of a vowel were assimilated. The process of assimilation had been completed by the time of Aśoka except in a few groups containing a sibilant or *r* in some dialects. The germs of the tendencies which resulted into this assimilation are found in the observations of the Prātiśākhya regarding the minute changes suffered in quality and quantity by a consonant on account of its happening to be in the vicinity of others. These observations, though conflicting among themselves on many points, clear the ground for explaining almost all changes actually noticeable in MI or subsequent dialects. A number of these differences must be held as dialectal for the changes to which they could have given rise are also dialectal in MI.

§ 149. The following statements based on those of the Prātiśākhya or on general principles of Phonetics have a useful bearing in explaining the development of PI consonant-groups in Panjābī and other languages:—

(1) In a group stop + stop preceded by a vowel, the first stop was unexploded i. e. it consisted of on-glide and occlusion only and lacked release or explosion—the characteristic of a stop which marks it as a distinct sound¹. Unless exploded a stop is seldom recognised by the hearer though the speaker may be conscious of its individuality on account of the special effort made in its pronunciation. It is hence, natural that such stops should have gradually lost their individuality and should have

(1) AV Prātiś I 43, 44. व्यञ्जनविधारणमभिनिधानः पण्डितः सन्ततरो होनश्चासनादः ॥३३॥ स्पर्शश्च स्पर्शोऽभिनिधानः ॥ ३४॥

been assimilated to those following¹.

§ 150. In groups stop + other consonant, the stop was not unexploded² because the next sound being more open³ a partial release took place which was enough to mark and preserve the individuality of the stop. The stop, therefore did not suffer assimilation to the following sound. But there are some apparent exceptions to it, viz. -ty-> -cc-, -dl-> -ll-, -dv-> -bb. and -ts-> -cch-. They are easy to explain if we consider the way in which each separate sound was formed.

(i) -ty-> -cc- t was formed by closing the air passage with the spread tip of the tongue at the teeth or their root⁴. In pronouncing y the contact is made with the two edges of the middle of the tongue upon the palate⁵, the central part remaining open to allow the air to escape through the narrow slit formed "by raising the front of the tongue so as nearly to touch the hard palate".⁶ c also had the same place of articulation as y. It is not clear whether c was an affricate or a simple stop in the times of the Prātiśākhya. Prof. Macdonell thinks they (i.e., palatals c, and j) were affricate; but then Prof. Whitney questions why they were not described as such by the Hindu phoneticians and why they did not make a heavy syllable with a preceding short vowel. The answer to these objections is the fact that the stop element in them was of single length and not double as in groups stop+consonant. For a similar reason kh, gh etc., were described as single sounds not making heavy

(1) It is interesting to note that in Skt. no word begins with an unexploded stop. The difficulty on the part of the hearer in recognising an unexploded stop can be easily demonstrated by nonsense dictation i.e., by dictating meaningless words to a number of persons. It will be found that most of them will fail to hear the unexploded stops correctly.

(2) Inference from A V Prātiś I. 44.

(3) In naṣals the explosion of the preceding stop found its way through the nose.

(4) A V Prātiś. I 24, Taitt. Prātiś. II 38.

(5) Taitt. Prātiś. II 40.

(6) D. Jones: English Phonetics § 356

syllables with a short vowel before them. From the above considerations it can be seen that it is easy for the tongue to go from the position of *t* to that of *y* without exploding the former. The *t* thus becoming unexploded lost its distinctiveness and moved on towards the position of *y* till the whole resulted in *-cc-*. The resulting sound is double after a vowel because in that case *t* is double on account of its forming the first member of the group *t+y*. This also explains why the resulting sound was unvoiced and not voiced. The *t* being longer prevailed over the fricative *y* in devoicing it. Similarly arose *-jj-* from *-dy-*, *-cch-* from *-thy-* and *-jjh-* from *dh-y-*.

(ii) *-dl- > -ll-*. The formation of *l* resembled that of *d* in having a contact of the tip of the tongue at the teeth, but differed from it in as-much-as in its case the air escaped at the sides of the tongue.¹ The *d* being followed by the contact for *l* at the same place was, therefore, unexploded, and *l* being a liquid and more sonorous sound prevailed upon *d* in assimilating it.

(iii) *-ts- > -cch-*. A similar consideration as for *-ty-* will explain this change also but with this difference that we might have expected *-ty-* to result in a palatal *-cc-* i.e. *-tʃ-*, and *-ts-* in a dental *-cc-* i.e. *-tʃs-* which later on became palatal. Sir George Grierson's conclusions about the different pronunciations of palatals in MI and Mod. I. seem to have some bearing on this point.²

Why *-ts-* resulted in an aspirated *-cch-* and *-ty-* in an un-aspirated *-cc-* seems to rest upon the sibilant in *-ty-* being not so strong as in *-ts-* because in the former case the spirant was only the devoiced form of *y* while in the latter it was original.

(1) See Whitney's remark on Taitt. Prātis. II 42, and A V Prātis I 24.

(2) "The pronunciations of Prakrit Palatals." JRAS 1913 pp. 291—98.

The strength of an original sibilant may be inferred from the fact that it appreciably aspirated a preceding stop¹.

The effect of a sibilant in aspirating the changed group can be judged from an anonymous quotation in the commentary on the *Atharva Veda Prātisākhya* I, 10 rendered thus by Whitney—'They (first mutes) are known as 'seconds' when combined with the qualities of *jihvāmūliya*, ś, ṣ, s and *upadhmāniya*.' Here one may also compare the *Panjābī* pronunciation of Persian and English fricatives—unvoiced fricatives become voiceless aspirated stops in *Panjābī* while the voiced fricatives appear as unaspirated voiced stops.

One of the members of a consonant-group after a vowel in PI was always double.² This is the reason why the resulting group in MI also is double between vowels; thus -kṣ- in PI was -kkṣ- and hence became MI -kkh-. Similarly PI -ṣk- = ṣkk- > MI -kkh-, PI -sm- = -smm- > MI *-mmh- though represented by -mh- in writing. The metre shows that -ṇh-, -mh- in MI should be pronounced, -ṇṇh-, -mmh- respectively. It is only then that a preceding short vowel could make a heavy syllable. Otherwise the group -ṇh-, mh would simply be an aspirated ṇ, m. Subsequent development of MI ṇh into nh in WP analogous to ṇṇ > n(n) also proves it. No doubt a single k, g followed by h & make an aspirated kh, gh. It is for this reason that an initial PI kṣ- > MI kh and not kkh-.

(iv) To account for -dv- > -bb-, we may assume that v was closer here than elsewhere. Hence it first became b and then assimilated d. cf. *Aśoka* *dbādasa* for *dvādasa*.³

§151. In other cases the double consonant of the group assimilated the single one, thus -nd- > -nn- as attested by the *kharaṣṭhī* documents from Central Asia belonging to the first or

(1) Whitney on AV *Prātis.* II 6, *Taitt. Prātis* XIV 12-13.

(2) AV *Prātis* I 53, III 23, 30-32; *Taitt. Prātis* 1-7, 9-28.

Whitney's *Skt. Grammar* §§ 228-29.

(3) *Girnar* III 1, IV. 12.

second century A.D., and the present pronounciation of many dialects of the N.W. including Panjābī and Nepālī. -ry- > -jj-, -hy- > -jjh- for r and h were never doubled in groups (AV Prātiś. III 31).

In a group nasal+nasal the first is assimilated to the second because the first was in a way unexploded as nasals also are reckoned among stops.

The double consonants thus produced from PI consonant-groups have remained double in Panjābī except (1) when falling in an unaccented syllable, or (2) when final and preceded by a long vowel. A group consisting of nasal + consonant under these conditions lost its nasal, giving the nasality to the preceding vowel.

§152. Stop+stop.

1. Homorganic groups remain unchanged except the voiced aspirates which lose their aspiration and alter the pitch of the neighbouring vowel (see §87).

-kk-: kukkaṛ (kukkuṛā-), chikk (chikkā), cīknā (cikkapa-) but cf. oikkaṛ 'mud'.

-gg-: gūggal (gūggulu-).

-cc-: uccārnā (uccarati); uecaṛnā (uccaṛati) but the trans. form ucārnā points to *uccāṛati; khicṛi (khiccā) cf. Guj. khicī; āncā but WP uccā (ucca-).

-cch-: kacchū (kacchapa-), guccā (guccha-), kacch 'niekers' (kacchā: kākṣā), picch (picchā), pucchānā (pucchāti) baehauuā (vicchādayati), WP pucch but Ludh. pūch (pucchā).

-jj-: lajj (lajjā), lajj (rājju-), kajjal (kajjala-), sajjā 'right' 'opposite to left' (sajja- 'ready'), bhujjanā (bhrijjāti).

tt-: haṭṭ (haṭṭa-), bhaṭṭ (bhaṭṭa-) cf. H. bhāt; paṭṭī (paṭṭa-) kuṭṭanā (kuṭṭayati), ghaṭṭauā (ghaṭṭayati MBh. VI 2894 B).

-dd-: uḍḍā besides uṛuā (uḍḍayati), haḍḍ (*haḍḍa-).

-tt-: uttarnā (uttarati), tittar (tittirā-) latt (lattā), mattā (mattā-), pittā (pitta-), citt (cittā-), khitti (kṛttikā), bit[t] (vittā-).

-dd-: kudāl (kuddāla-).

-ddh-: siddhā (siddha-), buddh (buddhi-), WP baddhā (baddha-).

-pp-: pippal (pippala-), pipāl mūl (pippali-).

§153. 2. In Heterorganic groups the first stop is assimilated to the second, and where one of the stops is a voiced aspirate the resultant loses the aspiration with the usual tone-effect.

-ṭk-: chikkā, chakkā (ṣaṭka-).

-tk-: ukkarnā (utkirati), sakārnā (satkārayati).

-tkh-: ukkharṇā (*utkhiṭati), ukkhal 'mortar' (*utkhala-) cf. khāla- 'thrashing floor'.

-dg-: khaggā 'a fish' leaf of ghikūār which resembles sword-blade (khaḍga-).

-dg-: uggarnā (udgurati), ugganā (udgata-), ugamnā (udgamyate).

-dgh-: uggharṇā (udghaṭate), uggh[ā] 'fame, famous' (udgha- m. excellence, model; udghoṣa-?).

-kt-: bhattā (bhaktā-), sattū (saktu-), motti (mauktika)-ratt 'blood' (rakta-).

-ṭt-: satt (saptā-), tattā (taptā-), suttā (suptā-).

-kth-: satthal (sakti).

-bd-: saddā (śabda-).

-gdh-: duddh (dugdhā-), daddhanā (dagdhā-).

-bdh-: laddhā (labdha-), jaddhā (yabdha-).

-tp-: upajṇā (utpadyate), WP upparṇā (utpatati, utpaṭati?).

-tph-: upphanā (*utphaṇati).

-dbh-: ubbharnā (udbharati).

§154. Stop+Nasal. (1) In a group guttural+n or m, the nasal is assimilated.

(1) The existence of a verb *khiṭati: khetati, perhaps formed from kṛtta- 'cut' in the sense of 'separating' is proved by other forms also e.g. Panj. nakharṇā 'to separate,' bakharā 'quarrel'.

-kn-: mukkanā (Pkt. mukka- <*mukna-; mukt-). Pischel assumed *mukna 'to explain' Pkt. mukka- (§566) but Bloch objects to it (§94). Turner supports the former (Guj. Phon. § 76); saknā (śaknoti or śakyate).

-gn-: agg (agnī-) bhuggā 'worn out' (bhugna-), nangā (nagnā > nagga- AMg., naggaī: *nangga-), Ambala bhagganā (bhagna-), lagganā (lagna- or lagyati).

-km-: rōk 'cash money' (raukma- 'golden') the only word containing -km that appears in Pkts, is rukma- and all its derivatives show -pp-. Rukkiṇī occurs once in Jivānanda's edition of Nāgānanda (Pischel § 277)

-gm : jug 'pair' (yugma-).

(2) In the group jñ the j was assimilated; the resulting ññ- became n [n]- in EP. and -nj in WP.

janeaū, WP. janjū (yajñopavitā)

naī- perhaps goes back to rājanī, WP Guj. Mar. rāṇī favours this hypothesis.

ān (ājñā) Pkt āṇā is an instance of simplification of double consonant with compensatory lengthening of the preceding vowel. For rānī and ān cf. Turner JRAS. 1924 p. 574. Sain (smjñā); Pā. saññā (cf. Pkt. saṇṇā). > *saññ > *sann > sain on account of the following nasal. See § 30.

(3) -tn->-tt- H. Saut. (sapātnī but P. saukkanī) Ratti "short form of the personal name Ratan may be equally referred to rātna or raktikā.

-tn->kk?

(1) arak (aratnī), saukkan (sapatnī)?

-dn->-nn- This change goes back to PI. cf. bhinnā, chinnā-anna etc. WP. runnā P.P.P. of rōṇā 'to weep' may either point to *rudna > *runna- or be a late analogical form.

(4) -tm->-pp-: āp (ātmā), apnā, WP āpnā (ātmanah)

-dm->bb-: pabban (padminī), pabb "forepart of the sole of the foot" (padma-) ?

§155. **Nasal + Stop.** In its treatment of the groups nasal + stop, Panjībī ranks with the North-Western languages, Sindhī and Lahndī, and with some Puhārī dialects as opposed to the other IAVs. In it the unvoiced stops after the nasal are voiced while the voiced ones are assimilated to the nasal. The resulting voiced aspirates, whether stops or nasal, bring about the usual tone changes after losing their aspiration. That this change is very old, in one dialect at least, is proved by its occurrence in the kharoṣṭhī documents from Central Asia (Bloch J. As. 1912, I p. 332ff). In Eastern Panjībī, however, -ṅ(h)- -ñj(h)- remain unchanged and in several other cases assimilation is avoided perhaps due to the influence of Hindī. For disappearance of the nasal or its reduction to nasality of the previous vowel see Nasalisation and denasalisation §§111-19.

-ṅk-: aṅg (aṅká-), aṅgūr (aṅkūra-), kuṅgū (kuṅkuma-), nasaṅg (niśśaṅka-), saṅg (śaṅká), kaṅgan (kaṅkaṅa-) páhlāg (palyaṅka-).

-ṅkh-: saṅgh (śaṅkhá-?), pīgh (prāṅkhá), suṅghanā (*śṛṅkhati V. O. J. VIII p. 35), uṅghanā (uṅkhati), H. sūghnā and ūghnā point that the change is very early.

-ṅg-: uṅgal (aṅgūli-), bhaṅg (bhaṅgā), siṅg (śṛṅga-), raṅg raṅga-), caṅgā (caṅga-), piṅg'lā (paṅgu-). In EP these words are distinctly pronounced with ṅg while in WP ṅñ is commoner. They are, however, spelt both ways in dictionaries.

-ṅgh-: jaṅgh (jáṅghā), laṅghnā (laṅghate).

-ñc-: pañj (pāñca), manjā (mañca-); sinj'nā (siñcāti) kunji (kūñcikā), kanj or kunj (kancu-), kunj (krāñca), cunj (cañcu-). Lah. vañj nā, vāñhā S. vañ'ṇu (vāñcāti).

-ñch-: hūjhnā (uñchati), pūjhnā (prōñchati) Pkt. pumchāi, H. pōchnā, pūchnā).

-ñj-: munj (muñjā), anjan (aṅjana-). pinjara (pañjara-), pinjanā beside pinnanā 'to card cotton' (piñjayati 'to kill'), bhann'nā may be a contamination of bhanjati and bhinna-.

-ñjh-: sanjh (sandhyā: Pkt. samjḥā shñjhā), banjh (vandhyā: Pkt. vāṃjḥā, vañjhā.)

-ṇṭ-: kaṇḍā (kaṇṭaka-), ghaṇḍ (ghaṇṭa-), bandanā (vaṇṭate), cundaṇā (cuṇṭati).

-ṇṭh-: kaṇḍhā (kaṇṭhā-), sunḍh (ṣuṇṭhi-), khunḍhā (kuṇṭhā-)

ṇḍ-: gaṇṇā (gaṇḍa-), kāṇṇā (kāṇḍa-), khaṇḍā- (khaṇḍā-), pinn (piṇḍa-), ḍann (ḍaṇḍā-), munn[a]ṇā (muṇḍayati) rann (raṇḍā), kunāli, P.W. kunṇi (kuṇḍi-), hunn (huṇḍa). In several words mostly from EP., -ṇḍ- remains unchanged, e.g., āṇḍā, but Mul. āṇṇā 'eye-ball' (āṇḍā-), riṇḍī (eraṇḍa-), gaṇḍōā (gaṇḍūpada-), gaṇḍā, khaṇḍ piṇḍā, ḍaṇḍ[ā], muṇḍā, raṇḍi, kūṇḍī, huṇḍ. Here the last eight are doublets and the others may be loans from Hindī.

ṇḍr-: pōṇṇā beside pōṇḍā (pauṇḍra-)

-nt-: taṇḍ (tāntu), dand (dānta-) pāid W.P. puāḍ (pādānta-), sād in sukkh sād (śānti-), masād (māsānta-) may be a semi-tātsama.

In the Present Active Participles and the III pl. Present Indicative, -nt- becomes -nd- which further becomes -d- in the one and -n- in the other case. See §§ 117 and 156.

-ntr-: āḍ WP āṇḍa (āntrā-), jaṇḍā WP jaṇḍrā (yantrā-), maṇḍ WP maṇḍar (māntrā-), maḍārī or māḍārī (mantrakāra- or perhaps Pers. 'maḍār 'N saint' + ī), neḍḍā; WP niūṇḍrā (ni-māntra-) WP māṇḍrī (māntrika-).

-nth-: paṇḍh pāṇṭhāḥ), kaṇḍh (kaṇṭhā L.), maḍhānī (manthāna-). WP pāṇḍhī (pāṇṭhika-). In granthi- and granthati the th was cerebralised in Pkt. stage and consequently we have Pauj. gaṇḍh, gaṇḍhanā, gaṭṭhanā (grath, granth) with cerebralisation of th.

-nd-: chaṇṇ (chāṇḍaḥ), saṇḥā (saṇḍeśa-). WP nanāṇ (nānāṇḍā) EP nanāḍ must be a loan from Hindī, or it came from nanandā another form of nānāṇḍā recorded by Monier William.

This change appears in the compound words having māṇḍa- as their first member, e.g. maṇḍakkhā (māṇḍākṣa-), māṇḥēṇmā 'destitution of milk' (māṇḍa + dhānava-), māṇrāḥ 'not roughened

sic a grinding stone,' mantārū 'not knowing how to swim,' mankhattū 'not earning anything'; also in mannō *f.* ill luck (mandimā *m.*?), kunnan beside kundan 'pure gold' (kunda-)?

-ndr-: cann beside cand (candrā-), WP. canhā jhanhā- (candrabhāgā).

-ndh-: annhā (andhā-), bannh (bandhā-), kannhā (skandhā-), innhan (indhana-), binnhanā (vindhātā), rinnhanā (*rindhati), runnhanā (*rundhati).

-ndhr-: gōhran (gudā + randhra-).

-mp-: kambanā (kampate), cambā (campaka-), tumbanā 'to stretch out cotton before carding it' (trumpati). WP limbanā (limpati).

-mph-: gumbhā (gumpha-).

-mb-: ammā (ambā), lammā, lambā (lamba-), nimm (nimba-), samm (śāmba-), sām (śaimbya-), kuṣam (kuṣumba-), kōrmā (kauṣumba-), jammā (jambu-), kammal, kambal (kam-balā-), WP palampā (pralambate). The forms appearing with -mb- are confined to EP.

-mbh-: kamheār (kumbhakāra-), thammh (stambha-), khammhā (skambhā-), ulāmmhā beside ulāmbhā (upāmbha-?) rammhanā (rambhate).

§156. In some cases the Panj. group nasal + voiced stop produced from the PI group nasal + unvoiced stop has undergone a further change into a double nasal. This is specially true of PI mp[h], *e.g.* kammanā, tummanā, camālī, WP limmanā, gummhā besides forms with -mb[h]. Assimilation of b in mb coming in the same syllable is also common in other languages *e.g.* H. ām (*āmb-, *āb) sām; cf. Southern English pronunciation of lamb, land, comb: pond, limb: wind etc.

-nt- > *-nd- > *-nn- > -n in the Present Indicative III pl. Thus karanti > karan, bharanti > bharan etc. In WP Present participles also, thus Pkt, karamta- > WP karnā 'doing'.

§157. **Nasal+Nasal.** The first nasal is assimilated to the second.

-mn-: W.P. nimmojhānā (nimnā+apadhyāna-). This treatment differs from what we find in Pkt. (Pischel § 278).

-nm-: jamm (jānma).

§158 **Double nasals**, like other double consonants have been preserved except that -ṇṇ-, -nn- become alveolar.

-nn-: ann (ānna), anāj (annādyā-).

-mm-: damm (dramma-).

§159. **Nasal+Semi-vowel** treated under y-, r-, l-, v-groups.

§160 **Nasal+Sibilants.** In its treatment of nasal+sibilant, also, Panjābī ranks with the North-Western languages, i.e., it reduces the sibilant to a voiced aspirated stop of the same class as the nasal then losing the aspiration after producing the tone-effects. Unfortunately there are very few examples to show the exact process how the stop developed. The *Prātiśākhya*s refer to a pronunciation in which a surd stop was inserted between a nasal and a sibilant. This may have been the course followed by the ancestors of Panjābī, thus:—

..ñś > ..ñśś > ..ñch > Panj. .njh-

ns- > -nts- > -nch- > Panj. -njh-

Or, perhaps, the sibilant was voiced as in śṇī, and later on became an aspirated stop. But that would have been contrary to the Panjābī treatment of foreign fricatives whereby Pers. x, Eng. θ, Pers. Eng. f appear as kh, th and ph, respectively; while Pers. g, Eng. θ, Pers. Eng. z, v appear as g, d, j, b

(1) *उपनेयः कट्टेः शतसेषु॥* AV Prāt's. II 9 "After ṇ, ṇ and n are inserted k, ṭ and t before ś, ṣ and s." नकारस्य शकारे अकारः॥ AV Prāt's II 10. 'Before, ś, n becomes ñ.' उपूर्वः ककारः सवकारः॥ Taitt. Prāt's V 32. "After ṇ is inserted a k before s and ṣ." टनकारपूर्वश्च तकार ॥ Ib. V. 33 "After ṭ or n is inserted a t." Whitney's edition and translation.

(2) cf. the general tendency of Panjābī Pkt. to voice an unvoiced stop after a nasal consonant.

(unaspirated). Following this Pers. [ʃ] sometimes appears ss ch especially in illiterate speech, but the normal change is s. If the sibilant had been voiced it should have appeared as j, and not as jh.

ṃś: banjb, WP vanjh "pole for propelling a boat" (vaṃśá-) bās 'bamboo' is a loan from Hindī. sānjhī, sājh (sāṃśa) cf. ṣiṇā sāzhu 'half of land produce'.

The numerals bīh, tīh, come from Pkt. vīśaī, tīśaī and not from Skt. viṃśatī. triṃśat.

ḍassanā is from daśyati, and ḍang 'bite' from *ḍakna > AMg. ḍakka- > *ḍam'ka. cf. II. ḍā'k, ḍā'k.

kāssū (kaṃśuka-) is a loanword.

-ṃṣ-: pīhnā comes from Pkt. pīśaī rather than Skt piṃśati. cf. ṣiṇā pezōiki.

-ṃs : kāśī, W P. kaīhā (kaṃśá- : kāmśya-) seems to be a late borrowing with -s- > -h-. Sindhi hanju (haṃśá-). Panj > hans is a loan. hass 'collar-bone,' but Sindhi hanja, "the part above the hip-bone on which infants sit in being carried" (āṃśa) mās (māmśa-) is a tatsama. cf. Sindhi mīsu, māsu, ṣiṇā mōs, Genitive mozāi.

M I -ṃs- injhū, WP. ājh, Sindhi hanja ṣiṇā āśu (āśru-Pkt. aṃsu) khangh (kāśī Pkt. khāśā Pisch. § 206, *khassā. *khaṃśā) cf. II khāśi. khnnjhanī to be missed (kuṣṇīti, Pkt. kussaī khussaī. *khnṃśa) cf. II. v. ṭ. khōśnā mā'h, W P majjh, manjh (mā'hīṣī) *mhīṃśi) cf. H. bhā's. E. P. mhāis is a contamination of mā'h and bhā's.

cunghanā H cūghnā cf. cūśnā, Rajas cū'kh (√cūṣ- √cucūṣ Pkt. cūśaī cussaī *cuṃśa; or from cūkṣati > *cum'khati).

A short vowel before the group nasal+sibilant is more favourable for this peculiar change than a long vowel.

§ 161. Groups with y.

(1) y always occurs as the last member of a consonant-group when a stop except a dental precedes y, the y is assim-

(1) Monier-William's Dictionary records only one word यवगुलं yvāgulī in which y occurs as the first member of a consonant group.

lated with the usual tone results if the stop is a voiced aspirate.

-ky-: mānak (mānikya-), chikkā (śikya-) cf. Gnj. śīkū saknā (śakyati or śaknōti), sāk 'relation' * (svākya-).

-khy-: pakhānā (prakhyāna-), W P. akhān, akhāun (ākhyāna-) ākhyā-pana-).

-gy-: bhāg (bhāgya-), suhāg (sanbhāgya-), lagganā (lagyati), barāg 'feeling homesick, said of children' (vairāgya-). 1

-cy-: pacnā (pacyate), rucnā (rucyate), cūnā (cyntā-), bacnā, cf. WP. vacānṇā (vacyāte.)

-jy-: Jāṭh (Jyēṣṭha-). rāj (rājya-), banaj (vaṇijya-), bhaj janā (bhajyate), bhñjjanā (bhñjyate).

-ṭy-: phaṭnā (*sphaṭyati: sphaṭate), ghaṭṭanā (*ghaṭyate: ghaṭṭate: ghaṭate), ṭuṭṭanā (truṭyati).

-ḍy-: Powādhī jāḍḍā (jāḍya-).

-py-: tapnā (tapyate), lippanā (lipyate), rūppā (rūpya), māppā (māpya-).

-bhy-: labbhanā (labhyate).

(2) In a group dental stop+y, the y palatalises the stop before being assimilated.

-ty-: sacc (satyā-), naccanā (nṛtyati), bacc WP vacc (āpatya-),

-dy-: ajj (adyā-), khājjā (khādyā-), bijj (vidyut), jūā (dyūtā-) chijjanā (chidyate), bājjā (vādyā-), pasijjanā (praśvidyate) upajñā (utpadyate).

-dhy-: giḷḷhanā (gṛdhyati), bujḷḷhanā (būdhyati), sujḷḷhanā (śudhyati), sijḷḷhanā (śīdhyati), riḷḷhanā (ṛdhyati), mājjhā (mādhya-). cf. -ndhy- njh: sanjh (sandhyā), banjh (vandhyā).

(3) -ny- becomes -nn- but the examples are not certain.

punn (pūnya-, kān f. (*kānya-: kāṇā-).

(1) For shortening the double consonant after a short vowel in the roots pac, ruc, sak phaṭ, tap and in a number of other words; see §121 (6).

(4) The treatment of *n+y* is not quite definite. In some words the *y* is assimilated and in others it becomes *j*. The former seems to be the proper development in E.P.

sunṇā, WP. *sunjā* (*śūnyā-*); *jann*, WP *janj* (*jānya-*) cf. Mar. *jānavsā* (*jānya+vāsa-*); *kannēā* *t.*, WP *Kanj* (*kanyā*) *dhān*. WP. *dhāī*, perhaps, for *dhān* *dhānj* (*dhānyā-*); *mannan*, (*mānyate*), *neārā* (*anyākāra-*?). [M] *anj* (*anya-*).

(5) In *m+y*: the *-y* is assimilated.

uggamṇā. (*udgamyate*), *ghummanā* (HD *ghummaī*: **ghumyai*).

(6) In *l+y*, the *y* is assimilated but in many cases the resulting *-ll-* seems to have been aspirated at some stage, probably before *Apabhraṃśa*, for we find its traces in several languages at present. For Marāṭhī see Bloch §148.

Kallh, H. *kalh* (*kalya-*), *pahlāg* (*palyaṅka-*) etc. For further examples and exceptions see §§ 128-29.

(7) In *v+y*, the *y* was assimilated and the resulting *vv* became *bb* in EP, but remained *vv* in WP. Sindhi treats this group differently in the initial position from the interior one.

bāgh (*vyāghrā-*), *sarbāh*, *sirbāh* (Panj. *sir*+Skt. *vyādhi-*).ā-

(8) In sibilant+*y*, the *y* is assimilated and the resulting *ś,ṣ* fall together with *ss*.

-*śy-*: *nassanā* (*naśyati*); *dissanā* (*drśyate*), *saulā* (*śyāmala-*).

-*ṣy-*: *russanā* (*ruśyate*), *tussanā* (*tuśyati*).

-*sy-*: *sālā* (*syālā-*), *hāssā* (*hāśya-*), *hasnā* (*hasyate*) or perhaps a loan from Hindi but the latter goes back to Pkt. **haṃsaī-ālas* (*ālasya-*), *kāssī* (*kāṃśya-*).

(9) In *ry, hy*, the *r* and *h* are assimilated because they are never doubled in a group (see § 151). The resulting *yy* becomes *jj* but in the case of *hy* it is aspirated for *h*, also, like *ś, ṣ, s*, when assimilated, aspirates the resulting double consonant.

ry-: *kāj* (*kāryā-*), WP *pujjanā* (*pūryate*) EP *pugganā* may be an analogical formation after *bhajj* *Āmbālā bhagg*; *bhijj*: *Āmbālā bhigg*.

-hy-: gujjhā (gūhya-). bājjhō (bāhyatāḥ), bōjh (*uhya-:Pkt. vojja-), dājh (*dāhya-). WP ḍajjhⁿā (dahyate).

§162. Groups with r. In EP all groups containing r assimilate the r to its neighbouring consonant, and when it precedes a dental stop it often has the cerebralising effect besides assimilation. In WP which has a greater affinity to North-Western dialects, the group consonant + r behaves differently from the group r + consonant. This difference of treatment was much more prominent in Aśoka's time as shown by a comparison of the Shāhābāzgarhī, mansehrā and Girnār versions with those of Kālsī, Dhauli and Jaugada. The group consonant + r was preserved while the group r + consonant shifted its r to the initial consonant, doubling at the same time the consonant left single, or transposed its place with its own member so that the result in either case was a group consonant + r; thus we get dharma. > dhram(m)a-, sarva->, savra¹. In WP. (also in Lahndī and Sindhi), the groups consonant + r, especially dental stops + r have remained unchanged, and the groups r + consonant in words beginning with a dental stop have shifted the r to the dental stop after doubling the other member. This latter tendency of shifting r is noticeable to some extent in Prithirāj Rāsau of Caud.²

Consonant + r:—

kr: kōh, S. kōhu (krōśa-) kōl, S. kōli (krōḍā,) cakk (cakrā-) cukkā (cukra-). sūk (śukrā-) recorded by Mayā Singh must be a loan from Hindi or quoted from the Adi Granth.

gr: gaṭṭhanā (grathnāti) gehā (grāha-), aggā (āgra-), jāgnā (jāgrati). graihn 'eclipse' is a ts. gās 'mouthful' is a loan from Hindi, grāh is a loan from WP; grās usually used in gaū grās 'portion of bread set apart for cows' is a ts. graū or grā 'village' is a loan from WP the common word in EP being piṇḍ.

(1) Michelson: JAOS Vol. 30, 31.

Hultzsch: Aśoka's Inscriptions—Grammatical Sketch.

(2) dhram(m)a- for dharma in the passage quoted by Beames in his Grammar. I p. 15.

ghr: bāgh (vyāghrā-).

jr: bajj 'calamity' (vājra-).

dhr: mīddhā (mēdhra-).

tr: tāhnā, WP trāhnā (trāsayati), tōṇā WP troṇā (trōṭayati) gōt, WP gōttar (gōtrā), cittā WP cittrā (citraka-), cittanā, WP cittarnā (citravati), Cāt, WP cettar (caitra-), dohtā WP dōhtrā (dauhitra-), pōttā WP pōtrā (pāutra-), putt WP puttar (putrā-), patt, WP pattar (patrā-), sūt WP sūttar (sūtra-), dātti WP dātri (dātra-), tinn WP trai (trīni, Pkt tiṇṇi), (trāyaḥ-). Guj. traṇ may be contamination for the two:

r after a dental stop does not cause cerebralisation. In tuṭṭanā it is due to the following -ṭṭ- cf. WP. truṭṭanā. Similar may be the case with taṭṭi, WP. traṭṭi. In cittā 'white' (citrā-) the form with a cerebral is perhaps chosen as a loan from some other dialect to distinguish it from cittā 'leopard.'

-ntr: ād, WP āndar (āntrā-) etc. See § 112 (c).

dr: damm (dramma-), dākh (drākṣā), chiddā WP chidrā chidrā-), dadd WP daddar (dadru-), nīd WP nīndar (nidrā-). In dāhnā, if from drāghate, dr has become d. For -ndr-, -ndhr- see § 15.

dhr: giddh (gr'dhra-); baddharī beside baddhī (vārdhra-) and sidhrā in 'sidhrā pudhrā' 'simple' (sidhrā-) are loans from WP.

pr: pauh (prabhā), pōhan (pravahana-), pāunā (prāpayati).

br: bāhman (brāhmaṇa-), kubbā (*kubra-: kubhrā) cf. Guj. kubḍū.

bhr: bhāi WP bhrā (bhrātā), bhaur (bhramara-), bhāu (bhrū- cf. Pkt. bhumagā, bhamayā Pischel § 124), bhaṭṭh (bhrāṣṭra-), bhāunā (bhramati).

mr: makkhan (mrakṣaṇa-). When mr occurs in an internal syllable, a b develops between m and r, and the whole group

appears as -mb in Pkt. (Pisch. §275), amb (amra-), tām̐bā WP trām̐bā, trām̐mā (tām̐rā-), tām̐rā (tām̐ra+paṭa-?)

śr: saun (śrāvaṇa-), missā (mīśrā-), WP mass (śmāśrū-), sass (śvaśrū), cauras (caturaśra-). For aśru->anjh, injb. see under -ms- §160.

§163. r+consonant:

-rk.: akk (arkā-), kakkar (karkara-), takkanā (tarkayate), takkalā WP traṭkalā (tarku-), makkaṭ (markāṭa), sakkar (śarkarā). In WP trakkaṭ in opposition to EP takkaṭ, the r after t is due to shift if the word is connected with the root √tark. WP srakk (but EP sakk) points to *śarka- rather than śālka.

-rg.: bagg (vārga-), magghar (mārgaśira-), caugganā (caturguṇa-) gāggar (gargari).

rg̐h: mālgā (mahārg̐ha-), ghaggarā (gharghara-), Lah. aggh (arg̐ba-).

-rc.: kucc (kūrcā-)

-rj: gajjanā (garjati), gujjar (gurjarā-), khajūr (kharjūr-) gājjar (gārjara-).

-rṇ: kann (kāṛṇa-), pannā 'leaf' (parṇā), unn (ūrṇā), cūnnā (cūrṇa-), punneḍ (pūrṇimā), siūnā seḍnā (suvārṇa-; sauvarṇa-).

-rt̐, -rth-, -rd-, -rdh-, see under Cerebralisation § 169.

-rp.: sapp (sarṇā-), kapāh (karpāsa-), khappar (karpara-), tappar, Lah. trappar (L.S.I VIII¹ p. 326) (tālpa- connected with √trp MW.: *tarpa); tappanā, Poṭh. trappanā (*tarpati: trpyati).

-rb: kabrā (karbara-)-

-rbh: gaḇbhā (gārbha-), ciḇbhar (cirbhata-), dabbb Mul. drabbh (darbbā-)

-rm: kamm (kāṛma), camm (cārma), kāman (kāṛmaṇa-), nimmal (nirmala-), WP. kummā (kūrmā-).

-ry: Dealt with under y-groups.

-rl: dūllā 'bridegroom'. H. dūlhā, Guj. dūlū (durlabha-?)

-rv: cabbanā (carvati), caubi WP cabvī (caturvimśati-), khabbā (kharva-?)

-rś-: dassanā (darśayati), pāssā (pārsvā-), passali (parśú-)
 -rṣ-: ghassā (gharṣa-), khassanā (karṣati), WP vassanā
 (varṣati). baras. sarhō, ārsī etc see under svarabbakti.

§164. Groups with l.

(1) In groups l+stop or m, l is assimilated

-lk-: bakk (valkā-), sakk (śālka-).

-lg-: guggal (gūlgulu-), phaggan (phālguna-), baggā
 (valgū-). bāg, WP vāg (valgā) perhaps a loan on account of

-lp-: tappar (tālpī-?), WP kappanī (kalpayati).

-lb-: subb (śulba-) MW records śulva also but -lv- > -ll-.

-lm : gummā (gūlma-).

(2) In groups l+y, y is assimilated with frequent aspiration.

See § 128.

(3) In groups l+v, d+l, and r+l, the l assimilates the other member.

-lv-: bil, bill in Mayā Singh's Dictionary. (bilva-).

-dl-: bhalā (bbadrā-: *bhadla-) allā (ārdrā-: *ardla-), khullā
 'low, base' (kṣudrā-: *kṣudla-), In J. Pkt. chulla- culla- Pischel
 § 325).

-rl-: dūllā (durlabba-).

(4) -ll-: pallā (pallava-), challī 'maize-ear' (challi-). See
 also -ly- § 128.

§ 165. Groups with v.

(1) When coming after a guttural, palatal or cerebral
 stop, v is assimilated to the stop.

-kv-: karṇnā (kvathati), pakkā (pakvā-)

-jv-: jalnā (jvalati).

-ṭv-: khaṭṭ (khaṭvā).

(2) Dental stop + v had three developments in MI, viz.
 double dental, labial or palatal stops. (Pischel §§ 298-300). In
 Panjābī all the three have their traces, but it is difficult to say
 which was proper to it. For marāṭhī, see Bloch § 130.

-tv- > -tt-: -ttan (-tvana-) as in kuṛattan 'bitterness', pal-
aṭṭan 'yellowness'. -t (-tva-) as in miṭṭhat 'sweetness'. sat
(satva-) may be a loan.

-tv- > -pp-: -[p]pan, -panā (-tvana-) as in kaurāpan, lucea-
panā etc.

WP suhappan. -p (-tva-) WP suhnapp 'beauty',

-ppā (-tva-) as in buḍḥēppā 'old age'.

-dv- > -dd-: dō (dvaū) and its derivatives dūjjā, dugganā
etc. They can, also, be explained as coming from duvau * duv-
etc. cf. Pkt. du- in compounds. Lat. duo.

-dv- > -bb-: bārā (dvādaśa) and other numerals 22, 32, 42
etc. beḍr (dvi + varaka- 'cloth'), bār (dvāra-), cf. Guj. bijā. Mul.
beā 'second'.

-dhv- > -ddh-: dhaṭṭhā (dhvasta-: *dhvaṣṭa). In Panjābī dh was
cerebralised on account of the second cerebral.

-dhv- > bbh-: WP ubbhā (ūrdhva-)

-dhv- > -jjh-: jhaṇḍā (dhvajā + daṇḍa Mar- jhemḍ-
jhankār (dhvanī-) if not purely onomatopoeic.

The group -dv- resulting from ud- followed by a word begin-
ning with v- became -vv- in Pkts (Pischel § 298), and consequently
bb in EP, and vv in WP.

baṭṇā, WP vaṭṇā (udvartana-) cf. H. ubaṭṇā, Sindhi uṭṭan.

(3) In groups v+y, r+v, and l+v, y, r and v are assimilated.
See § (9), 161 (7), (9) § 164 (3).

(4) In groups sibilant+v, v is assimilated.

-śv-: sauhṛā (śvaśura-), sass (śvaśrū-), sāh (śvāsa-), basāh
(viśvāsa-), assū (āśvina-), pāssā (pārśvā-).

-ṣv-: māssī (mātrṣvasṛkā).

-sv-: pasijjanā (prasvidyate) sikkā (svaka-: *svakya-) sāk
(*svākya-) are ts-: cf. sakā, H. sagā (svaka-).

(5) -hv- becomes -bbh-, jibh-, poṭh-, jibbh-, (jihvā).

§166. Groups with a sibilant. Sibilant+stop.

(1) In groups sibilant+stop, the sibilant appears as aspiration of the stop, the latter being doubled for which see § 150 (3)

.. -śc-: tircā (tiraścā), bicchū (vr'ścika-), picchā (paśca-), pacchō (paścima-).

-ṣṣ-: bikkharnā, bakharnā (viṣkirati), sukkā 'dry' but sukkhā 'a particular plant' śuśka-), pōkhar (paus̥kara-).

-ṣṭ-: aṭṭh (aṣṭau-), naṭṭhanā (naṣṭa-), muṭṭh (muṣṭī-), miṭṭhā (miṣṭa-), riṭṭhā (ariṣṭa-), piṭṭhī (piṣṭa-).

ṣṭr-: uṭṭh, ūt[h] (u'ṣṭra-), bhaṭṭh (bhrāṣṭra-), WP. oṭṭhā (auṣṭra-).

-ṣṭh-: kōṭṭhā (kōṣṭha-), kāṭh (kāṣṭha-), jēṭh (jyōṣṭha-), sōṭh (śrēṣṭha-), gūṭṭhā (āngūṣṭha-).

-ṣp-: bhāph- (vāṣpa-).

-sk-: khammhā (skāmbhā-), bakkar (upaskara-), bakhārā (vakaskāra-?).

-st-: than (stāna-), thammhā (stambha-), thōrā (stōkā), hatth (hāsta-), matthā (mastaka-), patthar (prastara-), natth (nastā) ātthamnā (āsta+?)

-sth-: thāli (sthāli), thāh (sthāgha-), thānī (sthāna-).

sp-: phāhā (spāśa-).

-sph-: phuṭṭanā (sphutyate), phōrṇā (sphoṭayati).

-(2) In a group consisting of the final sibilant of a proposition and the initial stop of the following word, aspiration does not take place.

-ś+c-: nacōrṇā (niścotate), nielā (niścala-).

-ś+k-: nikkalnā (niśkalati : niśkālana- 'driving out' Gobh.), -nakammā (niśkarma-), cāuk (catuska-).

-ś + p-: naputtā (niśputra-), caūppar (catuspata-), Guj. cōpan (catuspañcāsat).

-s+k-: nakk (nās+ka-)?

-s+t-: nittarnā but H. nitharnā (nistarati), cauntī WP. cauttī (catustrimśat).

§167. Stop+sibilant.

(1) kṣ become k(k)h.

khār (kṣāra-), khīr (kṣīrā-), khōh (kṣudhā), akkh (akṣi, ikkh (ikṣú) kakkh (kākṣa-), kukkh (kukṣi-).

makkhī (mākṣikā), pakkh (pakṣa-), sikkh (śikṣā), takhān (takṣāṇam cl. acc. of takṣan)

The words where kṣ appears as c(c)h are early loans from a ch dialect and appear with ch in other IAVs (Turner §89)? e. g. ricch, H. G, rich, Mar. rīs : ch > s (ṛkṣa-), kacch (kakṣa, kacchā), churā, with ch in others (kṣurā-: churikā), taccha beside takhān (takṣati), macchar beside makkhī (mākṣā cf. AMg, macchiyā), chār beside khār (kṣāra-)

For tikkhā (tikṣṇa-) see Turner § 89. tinnhanā 'to prick, pr. would be a doublet from the same if it does not come from the root √tṛh cf. tṛṇédhu : *tṛndhati.

(2) t or p+s become c(c)h.

-ts- bacchā (vatsā-), macch (mātsya-) ussarnā (utsarati) goes back to Pkt. Guj. ucharvū may come from ucchalati. cf. nittarnā (nistarati) for the different treatment of ts or st when one member belongs to the root and other to the preposition.

-ps-: accharā (apsarā) guccchā (guccha-: grpsa-).

(3) ṣṇ and sn appear as nh- or n if there be another s, h in the word.

tis (tṛṣṇā) may be a ts. from tṛṣā, or cf. tṛṣyāvat RV vii, 103', 3.

-ṣṇ-: WP unhālā, hunālā (uṣṇakāla-)

"sn": nhaunā (snāti), nēh (snēha-), nhū (snuṣā).

(4) -śm-: -sm- appear as -ss- (Turner § 55).

-śm-: rassī (raśmī-), Initially śm- > m-: mass beside mucch (śmāśrū-), masān (śmaśāna-) is a loan because of -ś- > -s-.

-śm-: tusī (*tuśmē), kōssa (*kōśmā), WP hussar (uṣma-)

-sm-: asī (asmē), bhass (bhasma) bissarnā (vismarati).

This treatment is peculiar to the North-Western Languages cf. kāśir, Kś word for Kashmir (kāśmīra-). Ludh. amhāttar 'we and others'; tumhāttar 'you and others' are loans from H. They have not been recorded by Mayā Singh.

(5) Sibilant + y, r, v, and r + sibilant have already been treated under y-, r-, v- groups.

(6) Double sibilants become -ss-, or s-in unaccented syllables.¹

-ṣṣ-: nasang (niśṣaṅka-).

-ss-: nissarnā (nissarati).

§168. Groups with h.

-hm- > -mh-: bābman (brābmaṇa-), here mh has again been transcribed as hm to denote the tone. It can also be written bāmhan.

Other h- groups treated under three of their other members.

Cerebralisation.²

§169. The subject of cerebralisation has been dealt with by Dr. Bloch and Prof. Turner with respect to Marāṭhī and Sindhī respectively. The latter concludes that the phenomenon of cerebralisation was of a dialectal character, and that it was the result not of a single change, but of different changes which formed a number of different isoglosses (p. 557).

Examining the cases where ṛ and r, the chief cerebralising agents could have exerted their influence, we may say that Panjābī is a non-cerebralising dialect. The words where cerebrals appear in place of PI dentals must be held as loans from some ancient cerebralising dialect because they are found with cerebrals in most of the other non-cerebralising cognate languages also.

§170. Examples of Panjābī words containing:—

(i) PI dentals preceded at a distance by r. Here the dentals remained dental which subsequently disappeared. If they had become cerebral they should have appeared as ṛ, ṛh, (i.e., ṛ with a tone on vowels). bhāi (bhrāṭr-), māreā (mārita), rōn (rōdana-), paihlā (prathilla-, c.f. prathamā-).

(1) A few cases of a secondary change of MI -ss- > -s- > h are found e. g., dihnā dissanā (drśyatā, Pkt. dissat, disat). s > h is yet a living tendency. See Dr. Bailey's note JRAS. 1926.

2. Bloch §§108—109. Turner: Cerebralisation in Sindhi JRAH 1924 pp. 555-84. For cerebralisation in Vedic and Sanskrit see Wacker-nagel i. pp. 167 ff.

For gaṭṭh(i), gaṇḍh(i), paṛh, paṛaus(s)I, see Turner pp. 560—61.

(ii) PI dentals preceded immediately by ṛ. These remained dental which, if single, disappeared later.

gheṣ (ghṛtā-), hīṣ (hṛdaya-), khittī (kṛttikā) mōeā cf. H. muā (mṛtā), pōhlō (pṛthula-), tijjā, tīā (ṛṛṛya-), kittā (kṛtā the -t- being doubled, or -tt- being added by the influence of suitā, tattā etc.). buddhā H. hūṛhā, S. huḍhō commonly derived from vṛddhā- should be referred to hṛḍha- where the -ḍh- has been doubled on the analogy of Pkt. daḍḍha-. Pa- vuddha- beside buddha- and vaddha- may be due to contamination of vṛddhā- and hṛḍha- miṭṭī (mṛttikā) is found with cerebral in all except Mar. māṭi.

(iii) r+dental. The dental remains dental.

-rt-: All Panjābī words containing PI -rt- are connected with the roots kartati 'to cut' and kṛṇatti 'to spin', and vārtatē 'to be' and 'to roll.' Where doublets appear, one has the dental and the other the cerebral to keep distinction of meaning. Thus kattānā 'to spin', kaṭṭānā 'to cut'; hāt 'thing, matter' (vārttā), hāṭ 'road' (vārtma-; vartīḥ n.). For details see Turner p. 562). mṛttikā > P. miṭṭī H. maṭṭī, māṭī M. māṭi, Dog. mittī dental.

-rth-: sāth (sārtha-), sāthhī (sārthika-), cauthā (caturtha-)

-rd-: gadhā (gardabhā-), kuddanā (kūrdati), caudā (cāturdaśa), haddal (vārdala-), bahld (bālivārda-), paddanā (pardati).

-rdr-:]*āddā (ārdra-), allā (*ārdla-). kaudḍī (kapardikā),

-rdl-:]chadḍnā (chardati) are found with cerebrals in other languages also. ḍadḍū (dardura-) is doubtful on account of the loss of -ra-.

-rdh-: addh (ardhā-), hadhnā (vardhate), pacādh (paścār-dha-) puādh (pūrvārdha-). The roots vardhate 'to increase' and vardhati 'to cut' have resulted in doublets in Panjābī, thus hadhnā 'to increase'; baḍḍhanā 'to cut'. In muḍḍh (mūrdhā) the cerebral appears elsewhere also.

(iv) Dental+r. They remain dental after assimilation.

-tr-: gōt (gōtrā-), putt (patrā-), etc. For further examples see §162. Only ciṭṭā 'white' (citrā-) appears with cerebral perhaps to distinguish it from ciṭṭā 'leopard'.

-dr-: chiddā (chidrā-) etc. See §162. ḍāhnā 'to lay down' (drāghate), ḍunnā, if from drōṇa-, may be loans. For āṇḍā, ḍaṇḍā etc. see Turner p. 566.

-dhr-: giddh (gṛdhra-), baddhī (vārdhra-).

(v) The cases where PI dentals uninfluenced by the vicinity of r, ṛ appear as cerebrals in Panjābī are common to all other languages except painā (patati) where cerebral is shown in Prākṛit, Hindī, Gujrātī etc. The following may also be noted: nacōṛnā (niṣcotate), jurnā (yuta-), bahārā (vibhītaka-), haraṛ (haritaki-).

In the last three words the ṛ may be a suffix.

(vi) "l", n in all positions have become alveolar in EP.

§171. Mention however may be made of the tendency to cerebralise a dental stop occurring in the vicinity of another cerebral stop. This tendency is found in Hindī, Gujrātī (Turner §44), in Sindhī (Turner p. 570) and in Marāṭhī (Bloch §119).

tuṭṭ-, WP truṭṭ-, H. G. tūt- (truṭyati), tuṭṭhānā (tuṣṭa-), ḍūḍḍhā, ḍūṛh (Pkt. divaḍḍha-), ṭaḍḍhānā (tardati), ḍaṇḍā (daṇḍā-), ḍaḍḍū (dardura-), ḍiṭṭ (dīpa+varti-), ḍahindī (dadhibhāṇḍa-), ṭhaṭhērā (tvāṣṭṛ-), ḍāḍḍhā (dārdhya-), ṭhaṇḍhā but Mar. thaṇḍā (stabdha-), ḍhaṭṭhā (dhvasta-: *dhvaṣṭa-), ḍhiṭh (dbrṣṭa-), WP ḍiṭṭhā (dṛṣṭa-); ṭeḍḍhā, H. ṭerhā but WP treḍḍhā; ṭaṭṭi but WP traṭṭī, but EP tur, WP ṭur (turati); ḍar (darati) ṭhērā (sthavira), dēr: ḍēr, ḍōrī (dōraka).

In the presence of ṛ the dental remains, thus tōṛ, dhaṛ, dāṛhī, Guj. id. but H. ḍāṛhī.

ṭhaṭṭī 38.

ṭhiṭṭar 78.

ṭhaḍḍ 3rd Eng. third > thāḍḍ.

BSQS IV 2

Svarabhakti.

§172. Examples of *svarabhakti* are fairly common in Prākṛits (Pischel §§ 131-40) where they probably represent *tatsamas* or late borrowings from Sanskrit after the tendency for assimilation had died out. Mediæval and Modern languages contain even a greater number of examples of *svarabhakti* in *tatsama* words.

A few cases of *svarabhakti* are noticeable in Panjābī which in other respects seem to be *tadbhavas*, e.g., sarāhnā, WP salāhpā, in rapid speech srāh-, slāh- (*śrāghate: ślāghatē, cf., √śrāth: √ślath). Other words like g^rraū, WP girā or g^rrā, (grāma), bh^rrā, WP *id.*, L. bhirā (bhrātā), g^rrāh, WP *id.*, L. girāh (grāsa-) are loans from a Western dialect (probably WP). EP gās (grāsa) is a loan from Hindi.

§173. The Panj. prefix paṛ- meaning 'secondary' as in paṛbāl (*pravāla-), paṛdand (*pradanta-), paṛhatti (*prachatti-), or 'one degree further removed' as in paṛōttā (prapautra-), paṛnānā, paṛdāddā etc., is rather difficult to explain. It may perhaps be better connected with prati-. If it is really a case of *svarabhakti* from pra-, then why does r change to ṛ?

§174. In the following words, *svarabhakti* goes to Prākṛit:—barh-, barhā, WP varh- beside vass-, varhā (varṣati, varṣā, cf. AMg. varisn-), sarhō (sarṣapa-, cf. AMg. sarisava-). bar-s 'year; to rain' and ārsī (ādarśa-, Pkt. ārisa-) are loans from Hindī on account of the preservation of -s-.

Insertion of Plosives.

§175. It sometimes happens that between the nasal n or m and the following r or l, a voiced plosive of the same class as the nasal, is inserted. A few cases of this kind are found in Panjābī.

-nar->-ndar-: bāndar (vānara-), paṇḍarā (Pkt. pannarasa-), basantar 'fire' perhaps through *basāndar (viśvānara- cf.

vaiśvāndara- found in the Siyāḍoni inscription of the 10th century A.D., Z.D.M.G. Vol. 47 p. 576). The change -nd->-nt- may have been due to the influence of *basant* (*vasanta-*) *ts*.

The tendency is found in later borrowings, *e.g.*, *hundaṛ*, *hūdaṛ* beside *hunaṛ* (Pers. *hunaṛ*).

-mr->*-mbr->-mb-: This change is found in Pkt. also cf. Pischel §295. *amb* (*āmra-*, Pkt. *am̐ba-*), *tāmbā* (*tāmrā-*, Pkt. *taṁba*, Aśokan *taṁbapaṇṇī*); H. *bābī* or *bambī* (*vamrī*, cf. *valmīka-*). Panj. *barmī* may be a *tatsama* with metathesis. *Ambarsar* whether connected with *Amar* 'the third Sikh Guru', or with *amrat*, *amart*, *ammart* 'nectar' (*amṛta-*) *ts*.

Recently the change has taken place in Persian loan-words *e.g.* *ambīr*, *ābīr* or *amīr* (Pers. *amīr*).

-ml->Pkt. -mbil->-mbl- or -ml-: *imblī* or *imlī* (*amlikā*) cf. J. Pkt. -*aṁba*, *aṁbila-* from *amla*. Pischel § 295.

In *tatsamas* a plosive is inserted between *anusvāra* and *h*; *e.g.* *siṅgh* (*siṁhā*).

Insertion of *r*.

§176. The N. W. languages *ṣiṇa*, Kashmīrī, Sindhī, Lahndī and Western Panjābī have preserved some consonant-groups in which *r* formed the second member, *e.g.*, *ṣ. kriu*, *K. krūh*, *S. krōhu*, *L, WP krōh* (*króṣa-*). In the following words *r* is inserted erroneously perhaps on the analogy of the preserved groups. Some of these words are found in EP and Hindī also. Thus *kərōṛ m-* 'ten million' but *kōṛī f.* 'score' (*kōṣī-*), *sṛāp ts.* (*śāpa-*), *karmaṇḍal ts.* (*kamaṇḍalu*). *kərōp ts.* (*kōpa*) perhaps on the analogy of *kṛodh*; *WP trikkhā* (*tikṣṇa-*), *WP tarkhāṇ* (*takṣāna-*), *WP mēthrā*, *WP srakk* (**śarka-: śālka-*), *WP traṭṭī*, *WP trēḷ* etc. Their EP equivalents have no *r*. In *srakk* and *traṭṭī*, the *r* may be due to anticipation owing to a group *r+* consonant occurring in a following syllable for which see § 162.

Doubling of PI intervocalic stops.

§177. In a few words PI intervocalic stops (other than cerebrals) appear doubled in Panjābī instead of being lost. For a similar phenomenon in Prākṛits see Pischel § 90. Thus lakkar (lakṣa-) cf. Nep. lauro 'stick', Panj. H. laurā 'penis'; thabbā (stabaka-), uppar, H. ūpar (upari, cf. AMg. uppim beside uvarim), assī, H. id., (asīti-). The case of ikk, L. hikk (ēka-) is puzzling. In Pkt. we get akka- and ikka- presumably for ōka- from which the expected form in Panjābī would be ēk as in Hindī, Gujrātī and Marāṭhī. cf. Panj. H. G. khēt, Mar. śēt (kṣētra-, Pkt. khēta-, khitta-). In Iranian also the initial vowel was not i.

Metathesis.

§178. Metathesis is common in words borrowed from Persian and especially in the mouths of illiterate speakers, thus kāccū, cākkū (cāqū), nuksā, nuskā (nuskha), kājak, (kāgaz), dējka (dēga), bujkā (buqa), nuskān (nuqsān) etc. From Sanskrit words the following may be noted:—

baṭṭōh, baṭlōh (vartula+lōha-), hamēl 'necklace' (mēkhalā-?), ciṛbā 'flattened parched rice', H. civṛā or ciūṛā (cipiṭa-), kaurā, H. karvā (kaṭuka-), WP partōh, patrōh (putravadhū-).

Contamination.

§179. Sometimes two words of a similar meaning so combine as to become a new word, e.g. palēṭṭhā or palōṭṭhā (Panj. paihlā+jēṭṭhā), palōs (Panj. pāl+pōs), mhāis (Panj. māih+H. bhāis).

Onomatopoesis.

§180. There is quite a large number of words which denote some sort of noise or motion. All of them seem to be onomatopoeic though some are connected with Sanskrit or even Vedic words which again are most probably onomatopoeic. Two terminations are chiefly used in forming such words and are perhaps connected with the PI verb kārati.

(1) —k as in karak, kharak, garhak, dharak, bharak, bburak, marak, jharak, rarak, tarak, tirak, pharak, rarak; sarak (sarati),

khurak, surak, cirak, curak, ghurak; kilak, bilak (vilapati), tihlak, chahlak, duhlak (dōlāyate); camak (camat-), damak, lamak (lambate), dhamak (dhmāti); ṭaihk, baihk, sai hk (śvasiti), caihk, būhk (bukkati); cīk (cītkāra-), phūk (phūtkāra-), thukk (thutkāra-), cukk, ṭukk (truṭyaté) etc. Some of these do not strictly denote sound or motion.

(2) -kar or -kār as in—

sūk'kar, hūngar (hup-), pukār (pūt), hūghār (hup'kāra-).
khāghār (Panj. khañgh 'cough'), dhakār or ṭaghār [tək̄a:r] etc.

Shift of Stress-accent.

§181. A stress accent or something with functions similar to its has been assumed to exist in Sanskrit and its subsequent stages. As regards its place in the word, Professor Jacobi's theory of penultimate accent (Z. D. M. G. Vol. 47 pp. 574 ff) as developed by Sir George Grierson (JRAS 1895, ZDMG. Vol. 49 pp. 401 ff) has been generally accepted upto now. This theory, however, remarkably fails in the case of words whose syllabic scheme in the Prākṛit or Apabhraṃśa stage was $\check{x} \times \check{x}$, $\check{x} \check{x} \times \check{x}$, or $\check{x} \times \check{x} \check{x}$. Take for instance the words *vaṇijyam* (Pkt. *vaṇijjam* — × ×) and *tiraścā-* (Pkt. **tiracchao* — × — —).¹

According to this theory the words should appear as.		But we actually get.	
H. * <i>banfj</i>	* <i>tirāchā</i>	<i>ban^aj</i>	<i>tirchā</i>
EP. * <i>banijj</i>	* <i>taracchā</i>	<i>ban^aj</i>	<i>tirchā</i>
WP. L. * <i>vaṇ'jj</i>	* <i>tiracchā</i>	<i>vaṇ'j</i>	<i>tirchā</i>
Guj. * <i>vaṇlj</i>	* <i>tarāchō</i> * <i>tirāchō</i> }	<i>vaṇ'j</i>	<i>tirchō</i>

(1) — denotes a short syllable, × a syllable *heavy by position* on'y and — a syllable containing a long vowel.

§182. A study of such words leads one to the conclusion that at some time prior to the compensatory lengthening of short vowels in front of consonant-groups in Hīndī and Gujrātī, a shift of accent took place by which all words received accent on the initial syllable except those containing long vowels in their non-final syllables in which case the accent fell on the syllable containing a long vowel that was nearest to the final syllable.

§183. That there was a strong tendency to accent the penultimate syllable some time about the Apabhramśa stage may be inferred from such foreign words as J. Skt. Akabbara- (Pers. Akbar), suratrāṇa- (Pers. sultān), turuṣka- (Pers. turk) etc.

Detailed Examination.

§184. (1) Monosyllables may be left out of consideration firstly because very few of them have survived and secondly because the accent has kept the same place in them, there being no room for shift.

§185. (2) Dissyllables, too, require little consideration because in their case what is the first syllable is also the penultimate. They have become monosyllables in Panjābī open or closed, and when the latter type ending in a neutral vowel becomes dissyllabic, the place of accent remains unchanged.

— yádi,	Pkt. jāi	> EP jé
káti,	„ kai	> „ káf, H. id.
kara,	„ kara	> „ kár, H. id.
— kalá,	„ kalā	> „ kál, H. id. Guj. kál.
× — saptá,	„ satta	> „ sátt, H.G. sāt.
× — lajjā,	„ lajjā	> „ lajj, H. Guj. lāj.
— x vála-	„ —	> „ bál, H. id., WP váhl.
× — bandha,	„ bamdha	> „ bánnh H. Guj. bádh.
	etc.	etc.

§186. (3) Among *trissyllables* the schemes $\check{x} \cup \check{x}$, and among *tetrasyllables* the schemes like $\check{x} \cup \check{x}$ or those involving a naturally long syllable (—) after a syllable heavy by position

only (x) do not call for any discussion as here also, the accent falls on the same syllable according to the old and the new theories.

— — — káratī, Pkt. karaī > EP káre, H. Guj. *id.*

— — x karaṇam, „ karaṇam > „ káran, S. káranu
ghaṭa-, „ ghaṭaō > „ gháṭā, H. *id.* Guj. gháṭō

x — x kuṇḍa-, „ *kuṇḍaō > „ kúṇḍā, H. kūḍā, W P.
kúnnā

ghaṇṭa-, „ *ghaṇṭiā > „ ghánḍī, H. ghāṭī

kāla-, „ kālaō > „ kālā, H. *id.*

x — x palāśā-, „ palāso > „ palāh;

karpāsa-, „ kappāsō > „ kapāh, H. Guj. kapās.

āsāḍha-, „ āsāḍhō > „ hāḥ, H. asāḥ, Guj.

asāḍh

gopāla-, „ govālō > „ guāl, H. *id.* Guj. guāl.

— — — — prasaratī, „ pasaraī > H. pás(a)rō

— x — — *parisvēdat, > EP parseō, parsē, G.

parsev (o)

— — — — purāṇa-, „ purāṇaō > „ purānā, H. *id.*

x — — — — carmakāra-, „ cammayārō > „ cāmēār, H. camār

cakravāka-, „ cakkavāō > „ cākṡā. H. *id.* The
expected form would be *cakvā, but that being the
regular accentuation of causal verbs has shifted the
accent from the final to the initial-syllable.

Moreover there is an overwhelming majority of words
ending in unaccented final long vowels in Hindi, Panjābī,
Rajasthānī and Gujrātī. cf. sāvā (*suāo सवाद)

— — — — lōhakāra-, Pkt. lōhaṡārō > EP luhār, H. *id.*

— — — — śītakāla-, „ śīyāālō > „ seāl

x — — — — prakhyāna-, „ *pakkhāṇaō > „ pakhānā

x — — — — sambhālayati, „ sambhālei > „ samhālā,

etc. etc.

H. sāmḥālē.

§187. (4) The schemes explained by the new theory are those where a syllable *heavy by position only* falls in a non-initial position without being followed by a naturally long syllable. The final syllable, of course, is not taken into account. Such are the schemes $\underline{x} \times \underline{x}$ among trissyllables, and $\underline{x} \times \sim \underline{x}$, $\underline{x} \sim \times \underline{x}$ or $\underline{x} \times \times \times$ among tetrasyllables.

$\sim \times \times$	anicchā	> Guj. ānach
$\sim \times \sim \underline{x}$	apūtra-	> EP. āut, H. <i>id.</i>
	āraṇya-	> H. ārnā 'wild'
	alakta-	> EP. H. āltā, Guj. āltō
	alakṣya-	> Guj. ālakḥ
	alagna-	> H. ālag (Fallon's Dictionary), EP.
		alāgg may have been formed from lagg.
(Dās.)	kaḍacchū-	> EP, H. Guj. kārcḥi
	karaṅka-	> Panj. kārāg (recorded in Dictionaries).
	karaṇḍa-	> EP, H. karni but G. karāḍi 'goldsmith's tool', and karāṇḍō 'box'.
	kuṭumba-	> EP kūrām, H. kūrṃā, kúnbā, kumbā S. kūrṃu.
	kulattha-	> EP, H. kúlthi.
	kṣurapra-	> EP, H. khúrṃā. G. khúrṃi, S. khúrpo.
(Dās.)	khaḍakkī-	> H. khúrkī, Guj. khārkhī
	tarakṣa-	> WP táraḥ, Guj. táras
	tiraścā-	> Panj. H. tircḥā, Guj. tircḥō.
	dhāritri	> EP, H. dhārat, dhārti, Guj. <i>id.</i>
	paraśvaḥ	> EP, H. pársō
	*parīśyā (cf. avaśyā)	G. paras <i>f.</i> dew, frost
	*prathilla-	> EP páihllā, H. paihlā, Guj. péhlō
	pralagna-	[Pkt. *palamga-] > Poṭh. pālāgnā "a string fastened round the neck of a pot". For
	-ṇā	cf. S. viriṇṇo
	pralambatē	> WP pālamṇā

bahutva- > EP. báuht, H. WP. báhut

manuṣya- > WP mūṇ's

*maricya- > EP, H. mīr^c, WP mār^c.

Pkt. mahamta G. mehtā H. maihtā

vaṇijya- > EP, H. bán^aj, WP., Guj. vāṇ^aj.

varatrā- > H. bárat, Guj. várat, S. varta.

vahaṅgiḱā- > EP. H., báihgī, WP váihngī

virikta- > S. virto 'tired'

viricyatē- > S. vircaṇu 'to be tired'.

~x~x } vilagna->[Pkt. *vilamga-]>EP., H. bilāg, S. virñño,
~x~x } Guj. válagvū, WP válagṇā.

vilamba- > H. bilam, WP. vilam

vilambatē > WP. vilampā.

viṣamyatē > EP., H. bisamnā.

sapatni > H. sāt 'co-wife'.

saputra- > Panj. sāt.

*Sarikkha- (cf., Pkt. sārikkh-, sariccha- Pischel §245).

> Panj. H. sarkhā, Guj. sárkhū.

suruṅgā > Panj. H. Guj. surāg.

sulagna- > Panj. H. sulagnā, Guj. sálagvū

haridrā > EP. hálhdi, H. bálđi, Guj. haḷad
WP hárdal.

~ ~ x ~ araghaṭṭa -> H. árhaṭ, ráibhaṭ by early loss of a-;
Panj. háhlṭ by metathesis.

balivārda- > EP. báhlđ, báuld.

udvartana- > H. úbtan; EP. bátṇā. WP váṭṇā through
an early loss of -u.

xx- } paryaṅka- > Panj. páhlāg H. pālāg cf. pālki.

xx- } paryasta-Pkt. pallatṭa- > Panj. pāl^aṭṇā, H. id.

vijñaptikā > H. hinti.

sambudhyati > Panj. sámjh^anā, H. id.

śalyaka (P-kt. *śállamka-). > EP. sáhlāg.

-x- } kauṭumba- > Panj. kōṛmā

-x- } dauhitra- > EP. dōhtā, H. id., WP dōhtrā.

ḍurbhikṣa- > H. dubhuk (plutts), dubhak
E. S. I. IX. p. 491).

nāraṅgikā > EP nārāgi.

mānikya- > EP. mānak, H. id. WP. Guj. mānak.

§188. Besides the above words, there is a number of grammatical formations which could not be explained satisfactorily without the application of the theory of accent-shift. They are:—

(i) Present Participles.

karant-, Pkt. karaṃta- > Panj. kárdā, Poṭh. kárnā,
H. kártā, Guj. kártō. See also §§ 117 and 156.
Lah. kaṛendā is from Pkt. karaṃta-.

(ii) Present Indicative III pl.

karanti > Panj. káran see also §156. H. karē, O.H.
karaḥī cannot come from karanti.

(iii) The s- future of Gujrāṭī, Rājasthānī and Lahndī.

kariṣyāmi, Pkt. Karissāmi > Lah. Karsā, Raj. karsyū
„ Pkt. Karissam > Guj. kariś, pronounced
[‘kariś’], dialectically káras.

(iv) The -b- infinitive of Eastern Hindī, and the -vū infinitive of Gujrāṭī.

Kartavyam, Pkt. kariavvam > E. H. karib, Guj. karvū.

§189. There are a few exceptions several of which are common to Panjābī, Hindī and Gujrāṭī. They are probably late borrowings introduced after the tendency for accent-shift had died out, and the penultimate accent had come into existence once more for which see below §191.

× × × niṣṣaṅkam > Panj. naśāṅg, H. nisaṅk

× × — prasvidyate > Panj. paśijjānā, H. paśijnā

prasvinna- > H. paśinā, Guj. paśnō.

aṅgūṣṭha- > Panj. gūtṭhā, āgūtṭhā, H. āgūtṭhā, Guj.
aṅgūṭhō?

agniṣṭha- > Panj. giṭṭhi, āgiṭṭhi, H. āgiṭhi, Guj. id.

niṣkarma- > Panj. nakāmmā, H. nikāmā, Guj. nakāmfī.

niṣputra- > Panj. napūttā, H. nipūtā

mañjiṣṭhā > Panj. H. majiṭh, Guj. id. The Panj. word is evidently a loan from H.

*pracchanṭati > Panj. pachāṇḍ'nā; perhaps H. pachāṇḍā, Guj. pachārvū with loss of nasalisation; cf. H. chāṭnā, Guj. chāṭvū.

ākastha- Pkt. ēkkatṭha- > H. ikāṭṭhā beside ikṭhā, }
Pkt. ēkkalla- > H. akēlā beside iklā }

Panj. kāṭṭhā kállā on account of the loss of a- before the shift of accent took place.

× × karāṇḍa- > Guj. karāṇḍo beside Panj. H. karnī.

(Dēś) varāṇḍa- > Panj. barāṇḍā, H. barāṇḍā.

praṇapṭr- > H. panāṭī.

*sarikkha- > Panj. sarīkkhā, H. sarīkhā

— — — nirīkṣā > Panj. nīr^akh, H. id. Guj. id.

parīkṣā > Panj. H. Guj. pārahk.

— — — — — āratīkā > Panj. H. Guj. ār^aṭī. The expected form would be *arāṭī. The Sanskrit word itself is late and doubtful. Perhaps the word comes from ārakta- or *āratīka.

190. Then there are a few numerals which show irregular accentuations e.g.:

unāṭṭī (29), H. unāṭṭīs beside ūṇṭīs and untīs.

unanjā (49), H. uncās beside ūncas.

akvānjā (51), Hindī form is regular ikyāvan.

bavānjā (52), " " " bāvan.

tavānjā (53), " " " trēpan.

curānjā (54), " " " cāvvan.

pacvānjā (55), " " " pācpan.

chapānjā (56), " " " chāppan.

satvānjā (57), " " " satāvan.

aṭhvānjā (58), " " " aṭhāvan.

- unhāttar (69), H. unhāttar;
 pājhāttar (75), H. pichāttar.
 5. saṁhāttar (77), H. satāttar.
 aṭhāttar (78), H. aṭhāttar.

In other numerals of this decade, Panjābī has a long vowel in the second syllable, as an alternative pronunciation.

e. g. kahāttar (71), bahāttar (72), tehāttar (73), cuhāttar (74), cheāttar (76). Hindī has the short vowel.

§191. Recently Panjābī has lost the tendency of accent-shift and has again developed penultimate accent thereby giving rise to schemes like $\sim \times' \sim$ etc. Such words are chiefly

- (i) tatsamas;
- (ii) loans from Persian and English, or
- (iii) words of unknown origin:
 - (i) parsiddh, parākkh, baśānt, mābānt, namātt, nakhiddh, bakūṁṭh, nacīnt, pakhāṇḍ, aḍāmbār etc.
 - (ii) paśīnd, patāṅg, nagāṇḍ, kamāṇḍ, malāṅg, pagāmbār, tamāncā; Satāmbār, Dasāmbār etc.
 - (iii) ghasūnn, ghamāṇḍ, bharīṇḍ, rabidd, dabāll, tarīṅg, gharāmm etc.

Most of the words of groups (i) and (ii) are common to Hindī and Gujrātī. Examples of the third kind also can be found in these languages.

INDEX OF PUNJABI (LUDHIANI) WORDS.

The diacritical marks and the infinitive sign -(a)=nā of a root affect the order. **Bl.** means that the other cognate forms are to be found under the Marāṭhī word in the index to Bloch's *La langue marathe*. Other abbreviations are

Amb. = Ambala District,	Mul. = Multānī,
D. = Dōgrī,	Pers. = Persian,
G. = Gujratī,	Poā. = Poādhī,
H. = Hindī,	Poṭh = Poṭhohārī,
K. = Kāngrā dialect,	S. = Sindhī,
Ks. = Kashmīrī,	ṣ = ṣinā,
L. = Lahindī,	Pkt. = Prākrit,
M. = Marāṭhī,	Skt. = Sanskrit,
Mal. = Malwaī,	Ved. = Vedic.

The accent mark on Panjābī words represents the stress, and that on Skt. words the pitch-accent.

Where the pronunciation is not correctly represented by the transliteration, a phonetic transcript is added within square brackets.

ā v. pres. I sing., unemphatic=	āddā m. 'ginger'. M. ālē Skt.
hā 'am', — §133	ādrā- — §15, 170 iii. Bl.
abāj f. 'sound' Pers. āvāz. — §52	addh m. 'half' M. ādhā Skt.
abēr f. 'delay', Poa. bār, Skt.	ardhā- — §170 iii. Bl.
avēlā — §143 V.	adhāram [ə't,Arəm] m. 'impiety'.
abhāggā [əp,ag:a] a. m. 'un-	ts Skt. adharma- — §89
lucky', H. abhāga Skt.	agāhā=gāhā q. v.
abhāgya- — §89	agg f. 'fire'. m. āg Skt. agni-
ābīr=amīr q. v.	— §15, 49, 154 (1) Bl.
āccharā f. 'nymph., girl's name'	āggā m. 'front', H. āgā. Skt.
Skt. apsará- — §167 M. āsrē Bl.	āgra- — §162
ād f. 'entrail' W. P. āndar,	āggā adr. 'in front' H. āgā M.
M. āt Skt. āntrā- — §155, 162. Bl.	agyā Skt. *agra-kā — §103 Bl.
ādāmbār m. 'ostentation' ts. Skt.	aggh (Lah.) m. 'price' Skt.
ādāmbara — §191 (i)	argha- — §163

- āgūr *m.* 'granulations in a healing sore'. || Skt. āṅkūra — § 155
 āincī *f.* 'inch' || Eng. inch — § 30
 ajj *adv.* 'to-day' || M. āj. || Skt. adyā- — § 161 (2). Bl.
 akbānjā = akvānjā *q. v.*
 aktā (u) n (W. P.) *m.* 'proverb'. Skt. ākhyāna- — § 52, 161
 akhāṣā = khāṣā *q. v.*
 akk *m.* 'particular plant'. || H. āk. Skt. arka- — § 163
 akkh *f.* 'eye', || Amb. āṅkh || M. ākh, ās. || Skt. ākṣi- — § 49, 113, 167 Bl.
 akkbī *adv.* 'with eyes' || Pkt. akkhihim — § 133 b
 akvānja *adj.* 'fifty-one' || H. ik(y) āvan, M. ekāvann. Skt. ekapañcāṣat — § 135 190
 alāgg *adj.* 'separate' || H. alag || Skt. alagna- — § 187
 alāj *m.* 'remedy' || Ar. 'ilaj. — 53
 ālakḥ (G.) 'unknowable' || Skt. alakṣya- — § 187
 ālas *m.* 'laziness' || M. ālas || Skt. ālasya- § 161 (8) Bl.
 āllā *adj.* 'wet'; || M. ālē 'ginger', Skt. *ārdla- § 143, 164, 170 iii. Bl.
 āltā *m.* 'red dye' || M. altā || Skt. alakta- — § 187 Bl.
 amān *m.* 'faith' || Pers. īmān — § 53
 amb *m.* 'mango' M. ābā. || Skt. āmra- — 22, 162, 175. Bl.
 Āmbarsar *m.* 'Amritsar' — § 175
 ambīr = amīr *q. v.*
 amīr *adj.* 'rich' || Ar. amīr — § 175
 āmmā *f.* 'mother' || H. id. || Skt. ambā- — 155
 ān *f.* 'prohibition? order?' || M. ān Skt. ājñā — § 154 (2) Bl.
 āpach (G.) *f.* 'disgust' || Skt. anicchā — § 187
 anāj *m.* 'cereal' || H. id. || Skt. annādya- — § 51, 158
 anām *m.* 'prize' || Ar. in'ām — § 53
 āndā *m.* 'egg' || H. āndā, || Mul. ānnā, 'eye-ball'. || Skt. āṇḍā- — § 15, 155, 170 IV.
 aṅg *m.* 'mark' || H. G. M. āk. || Skt. āṅkā- — § 155. Bl.
 āṅgūr = āgūr *q. v.*
 ānhērā = nhērā *q. v.*
 ānjan *m.* 'collyrium', || H. id. || Skt. āñjana- — § 155
 ann *m.* 'food', || H. id. G. - || Skt. ānna- — § 158
 ānnbā *adj. m.* 'blind', || Amb. andhā [āndā], || H. andhā, ādbā || Skt. andhā- — § 155
 āp *pron.* 'self' || M. āp, || Skt. ātmā — § 49, 154 (4) Bl.
 āpnā *pron.* 'own', || W. P. āpnā, Mul. āvdā || H. apnā || Skt. ātmanah — § 22, 154 (4)
 āppañnā (W. P.) *v. n.* 'to reach' || M. upaṇṇē || Skt. utpatati — § 36 Bl.
 arām *m.* 'relief' || Pers. ārām — § 52
 ārhaṭ (H) *m.* Persian wheel || Panj. hālht, || Skt. araghaṭṭa- — § 187
 arind *m. f.* 'castor', || H. arindī || Skt. ēraṇḍa- — § 55
 ārnā (H) *adj. m.* 'wild' || Skt. āraṇya- — § 187

- ārsī *f.* 'ring with a mirror' || H. *id.* Pkt. ārisa- || M. ārsā *m.* 'mirror' || Skt. ādarśa- — §163, 174 Bl.
 aṛtālī *adj.* 'forty-eight' || H. aṛtālīs Skt. aṣṭacatvāriṃśat — §116
 āretī *f.* 'wavering light before an idol'. || M. ārat || Skt. ārātrikā §189 Bl.
 āsā } *pron.* 'we.' M. āmhī || Skt. āsī } Ved. asmā (*dat. loc.*) — §50, 167 Bl.
 asāī *m.* 'Christian' || Pers. 'īsā+-ī — §53
 asān *adj.* 'easy' || Pers. āsān — §52
 āssī *adj.* 'eighty' || M. ēṣī, aiṣī. || Skt. aṣṭī- — §177 Bl.
 āssū *m.* 'N. of a month' || H. asauj || Skt. aśvinā- — §165
 āthnā *v. i.* = ātthamnā *q. v.*
 aṭhāttar *adj.* 'seventy-eight' || H. *id.* Skt. aṣṭasaptati- — §190
 aṭhvānjā *adj.* 'fifty-eight' || H. aṭṭhāvar || Skt. aṣṭapañcāśat — §190
 āṭṭā *m.* 'flour', || Mul. aṭṭā, || M. āṭ Pkt* aṭṭa- — §22 Bl.
 aṭṭh *adj.* 'eight'. || M. āṭh. || Skt. aṣṭāu — §15, 166 Bl.
 ātthamnā *v. i.* 'to set sun' || Skt. āsta+ayana-? — §25, 168
 ātthan *m.* 'evening' || Skt. āsta- — §25
 aū *f.* 'pus' || W.P. ā || M. āv. || Skt. — §103 Bl.
 āulā *m.* 'myrobalan' || H. āvīā || M. avlā || Skt. āmalaka- — §140, §119 (2) Bl.
 aut *adj.* 'sonless' || W. P. H. *id.* || Skt. apūtra- — §138, 183
 ayālī (WP) *m.* 'shepherd' || Skt. ajapāla- — §138
 ayānā (W.P.) *adj. m.* 'ignorant' Skt. ajānat- — §138.
 bacc *m.* 'young ones', || W.P. vace Skt. āpatya- — §51, 138, 161 (2)
 bācebā *m.* 'calf' || M. vāsrū || Skt. vatsā — 167 Bl.
 bachāunā *v. t.* 'to spread' || Skt. vicchādayati — §152
 bachērā *m.* 'colt' || Skt. vatsatara- — §103
 bachōrnā *v. t.* 'to separate' || Skt. *vicchoṭayati — §109
 bāddal *m.* 'cloud' || M. vādaḷ. || Skt. vārdala- — 22, 170 iii Bl.
 bāddhānā *v. t.* 'to cut. || Skt. vārdhati — §170 iii
 bāddhī *f.* 'thong' || WP vaddhārī M. vādh || Skt. bārdhra- — §170 iv Bl.
 bāddhī *f.* 'bribe'. || W.P. vāddhī Skt. vṛddhi-. *vārdhika- — §22, 96
 bādhnā *v. i.* 'to increase' || H. baṛhnā, || WP vadhnā || M. vādhnē || Skt. vardhate §170 iii Bl.
 bāg *f.* 'rein' || WP. vāg, || H. bāg || Skt. valgā — §25, 164
 bagg *m.* 'herd' || WP. vagg || Skt. vārga- — §163
 baggā *adj. m.* 'white' || Skt. valgā- — §164
 bāgh *m.* 'tiger' || M. vāgh, || WP. *id.* Skt. vyāghrā- — §81, 161 (7), 162 Bl.
 bāgheār [bāg, ca: r] *m.* wolf || Skt. vyāghrā+? — §81
 bāh *m. f.* 'power' || WP. vāh, H. bas Skt. vāṣa- — §77

- bāh** *f.* 'arm' || WP. H. *id.* || M. *bāhī* || Skt. *bāhū-* — §137, 147 Bl.
- bahāttar** *adj.* 'seventy-two' || M. *bāhattar* || Skt. *dvāsaptati-* — §190 Bl
- bahērā** *m.* 'myrobalan' || M. *vehlī* || Skt. *vibhīṭaka-* — §35, 170 V Bl.
- bāhld** *m.* 'ox' || Skt. *balivārda-* — §128, 170 iii, 187
- bāhman** *m.* 'Brahman' || M. *bāman* || Skt. *brāhmaṇa-* — §162, 168 Bl.
- bāhrā** *adj.* 'twelfth' (year) || Skt. *dvādaśa-* — §135
- bāhṭ** *adj.* 'sixty-two' || H. *bāsath* || Skt. *dvāṣaṣṭi-* — §136
- bāhū** *f.* 'wife' || M. *vahū* || Skt. *vadhū-* — §130 Bl.
- bāihgi** *f.* 'carrying pole' || H. *id.* || WP. *vaihuṅī* || Skt. *vahaṅgikā* — §187
- bajj** *f.* 'defect, injury' || Skt. *vajrā-* — §162
- bājjanā** *v.i.* 'to be struck' || M. *vājñē* *v. t.* || Skt. *vādyate* — §22 Bl.
- bājja** *m.* 'musical instrument' || Skt. *vādyā-* — §161 (2)
- bājjhō** *prep.* 'except, without' || Skt. *bāhya-* — §161 (9)
- bāk** *f.* 'circular ornament for feet' || M. *id.* || Skt. *vakrā-* — §26, 114 Bl.
- bakhārā** *m.* 'basket, granary', || M. *vakhār* || Skt. *vakṣaskāra-* — §166 Bl.
- bakhārnā** *v. t.* 'to sprinkle, scatter' || M. *vikharṇē* || Skt. **viṣkērayati* — §63, 199, 166 Bl.
- bakk** *m. f.* 'skin' || M. *vāk (h)* || Skt. *valka-* — §26, 164 Bl.
- bakkh** *f.* 'side' || W. P. *vakkh* || Skt. *vākṣas-* — §141
- bākkhar** *m.* 'oil seeds' || Skt. *upas-kara-* — §54, 166
- bākkarā** *m.* 'goat' || H. *bakrā* || Skt. *barkara-* — §137
- bāl** *m.* 'hair', || W. P. *vāhl*, || H. *bāl* || Skt. *vāla-* — §128, 143, 185
2. **bāl** *m.* 'child' || WP. H. *id.* || Skt. *bāla-* — §49
- balēd** *m.* 'ox' || Skt. *balivārda-* — §103
- baṭṭōh** = *batlōh q. v.*
- bānaj** *m.* 'trade' || M. *vaṇaj* || Skt. *vaṇijya-* — §64, 140, 161, 181, 187 Bl.
- bāndanā** *v. t.* 'to divide' || WP. *vandānā* *v. t.* 'to divide' || WP. *vandānā* || H. *bāṭnā* || M. *vāṭnā* || M. *vāṭṇē* || Skt. *vaṇṭati* — §155 Bl.
- bāndā** *m.* 'slave' || Pers. *banda* — §135
- bāndar** *m.* 'monkey' || H. *bandar* || M. *vādar* || Skt. *vānara-* — 175 Bl.
- bāniā** *m.* 'trader' || M. *vāṇī* || WP. *vāṇiā* || Skt. *vāṇija-* — §138 Bl.
1. **banjh** *m.* 'bamboo' || WP. *vanjh* || H. *bās* || M. *vāsā* || Skt. *vaṃśā-* — §160 B. L.
2. **banjh** *adj.* 'barren', || WP. *vanjh* || M. *vāṅjlā* || Skt. *vandhyā* — §155, 161 (2) Bl.
- bānnhānā** *v. t.* 'to bind' || M. *bādhṇē* || Skt. *bandhati* §137, 155, 185 Bl.
- bār** *m.* 'door' || ef. || M. *dār*, *bārī* || Skt. *dvāra-* — §165 Bl.

bārā *adj.* 'twelve' || M. bārā || Skt. dvādaśa — §116, 135, 165 **Bl.**

barāg *adj.* 'home sick' || Skt. vair-āgya- — §161

barāṇḍā *m.* 'portico'. || M. varāṇḍ Dēś varāṇḍa- — §189 **Bl.**

bāras *m.* 'year'=bārḥā *q. v.* — §163

bārasnā *v. i.* 'to rain' || WP. vassanā =bārhnā *q. v.* — §174

bārat (H.) *f.* 'thong' || M. varāt Skt. varatrā — §187 **Bl.**

bārhnā *v. i.* 'to rain' || M. varasṇē Skt. varṣati — §174 **Bl.**

bārḥā *m.* 'year' || WP. varḥā || Skt. varṣā- — §174 **Bl.** varasṇē

Bārmī *f.* 'ant-hill' || H. bābī bambī || Skt. vamri, valmika- — §175

basāh *m.* 'confidence' || W. P. vasāh || Skt. viśvāsa- — §58, 165

basānt *m. f.* 'spring' || ts. Skt. vasantā- — §191 (i)

basāntar *m.* 'fire' || Skt. visvānara — §175

bāt *f.* 'thing, matter' || H. id. || Skt. vārtā — §141, 170 *iii*

bāt *f.* 'distance' || WP. vāt || M. vāt Skt. vārtma, vārtiḥ *n.* §25, 170 — *iii* **Bl**

baṭārā *m.* 'quail' || Skt. vartaka- — §103

bāṭloh *m.* 'vessel' || Skt. vartula+loha- — §178

bātnā *m.* 'nnguent' || WP. vatna, H. ubṭan || M. utṇē || Skt. udvartana- — §54. 165 187 **Bl.**

1. bāttī *f.* 'wick' || WP. vattī || M. vāt Skt. vartikā — §25 **Bl.**

2. bāttī *adj.* 'thirty-two' || H. battis || WP. baṭti, battri || Skt. dvātrīṃśat- §

bāttī *f.* 'stone' || WP. vaṭṭi || H. baṭṭi Skt. varti- — §25

bau *f.* 'wind', || WP. vā || M. vāv, Skt. vāta- — §103 **Bl.**

bāuhat *adj.* 'much' || H. bahut || Skt. bahutva- — §72, 187

bānlā *adj. m.* 'foolish, mad' || H. bāvlā || Skt. vātula- — §101

bāunā *m.* 'dwarf' || Skt. vāmanā — §119

baur *f.* 'snare' || Skt. vāgurā- — §101, 138

bavānjā *adj.* 'fifty-two' || H. bāvan Skt. dvipañcāśat — §190

beāh *m.* 'marriage' || WP. vyāh, || H. byāh. || M. vivah || Skt. vivāha- — §135, 142 **Bl.**

bēh *f.* 'poison' || H. bis || M. vikh Skt. viśa- — §16 **Bl.**

2. bēh *m.* 'hole' || Skt. vēdha — §138

3. bēh *f.* 'Fate, luck' in bēh-matā || Skt. vidhi- — §138

bēhllā *adj. m.* vacant, WP. vāhllā Skt. viphala- — § 80

behrā *m.* 'courtyard' || WP. vēhrā Skt. vēṣṭa- — §126

bēllā *m.* 'time' || WP. vēlā || M. vēl Skt. vēlā — §143 **V Bl.**

bēl *f.* 'creeper' || H. id. || WP. vēl || Skt. valli- — §29

beór *m.* 'ladies' suit of two garments' Skt. dvi+varaka- — §165

bēr *m.* 'jujnbe' || M. bōr || Skt. badara- — §103 **Bl.**

bhābbī *f.* 'brother's wife' — §7

- bhādeār** *m.* 'store', 'company of girls' || *M.* bhāḍār, || *Skt.* bhāṇ-
 dāgāra- — § 101, 133 *Bl.*
bhāg *m.* 'fate' || *WP.* *H.* *id.* || *Skt.*
 bbāgya — § 161
bhāgganā (*Amb.*) *v. i.* 'to run' ||
H. bhāgnā || *M.* bhāgnē || *Skt.*
 bbagna- — § 15 *Bl.*
bhāi *m.* 'brother' || *WP.* bhrā. ||
Lah. bhirā. *M.* bhāi. *Skt.* bhrātr
 — § 162, 170 *iii Bl.*
bhain *f.* 'sister' || *M.* bahin || *Skt.*
 bhagini — § 49, 101, 133 *Bl.*
bhājjanā *v. i.* 'to run,, break' || *M.*
 bhājñe || *Skt.* bhajyate
 — § 161 *Bl.*
bhālā *adj. m.* 'good' || *M.* bhalā ||
Skt. bhadra-^{*} bhadla-
 — § 143, 164 *Bl.*
bhalārā (*WP.*) 'better' || *Skt.*
 bhadratara- § 103
bhānjā *m.* 'sister's son' || *Skt.*
 bhāgināya — § 157, 142
bhāṅg *f.* 'an intoxicating plant'
H. bhāṅg || *Skt.* bhaṅgā- — § 155
bhāṇṇā *v. t.* 'to break' || *M.*
 bhāññē 'to divide' § bhañjayati
 — § 155 *Bl.*
bhāph *f.* 'steam', || *M.* vāph || *Skt.*
 vāṣpa- — § 126, 166 *Bl.*
bhārnā *v. t.* 'to fill'. || *H. G.* *id.* || *Skt.*
 bharati — § 137
bharinḍ *f.* 'wasp' — § 191 *iii*
bharā *m.* 'brother'—blāi *q.v.* § 172
bhass *f.* 'ashes' || *Skt.* bhasma
 § 167
bhāsbbhāsā [*'pōas'pēsā*] *adj. m.*
 'acrid (eruption)' — § 90
bhaṭṭ *m.* 'bard.' || *H.* bhāt || *Skt.*
 bhaṭṭa- — § 152
bhāttā *m.* 'boiled rice' || *H. G.* bhāt
M. bhāt || *Skt.* bhaktā-
 — § 137, 153 *Bl.*
bhaṭṭh *m.* 'furnace' || *H.* bhāṭ || *M.*
 bhaṭṭā || *Skt.* bhrāṣṭra-
 — § 162, 166 *Bl.*
bhau *m.* 'fate, spare' || *WP.* bhā
 || *Skt.* bhāgā- — § 137, 138
bhāu *f.* 'eyebrow' || *H.* *id.* || *Skt.*
 bhrū — § 162
bhaūna *v. i.* 'to wander' || *M.*
 bhōvñe || *Skt.* bhramati — § 162 *Bl.*
bhaur *m.* 'blackbee' || *H.* bhāvar ||
M. bhōvar. || *Skt.* bhramara
 — § 119, 140 162 *Bl.*
bhād *f.* 'sheep' || *H.* bhēr || *Skt.*
 bhēdra — § 15
bhā(h) *f.* 'root of water-lily' || *M.*
 bhisē || *Skt.* bīsa — § 76, 126 *Bl.*
bhō(h)m 'chaff' || *M.* bhūs || *Skt.*
 busā- — § 76, 126 *Bl.*
bhū *f.* 'earth' || *M.* bhuī || *Skt.*
 bhūmi- — § 119, 137 *Bl.*
bhūggā *adj. m.* 'rotten' || *Skt.*
 bhugna- — § 154 (*i*)
bhūī *f.* — *bhū q.v.* — § 140
bhūjjanā *v. i.* 'to be fried' || *M.*
 bhāññē || *Skt.* bhrjñati
 — § 137, 103, 152, 161 *Bl.*
bhukkh *f.* 'hunger' || *M.* bhūk
Skt. bubbukṣā — § 127, 138 *Bl.*
bī *m.* 'Seed' || *M.* *id.* || *Skt.* bīja-
 — § 103, 137, 138 *Bl.*
bīccharṇā *v. i.* 'to go astray' || *H.*
 bīcharṇā || *WP.* viccharṇā || *Skt.*
 *vicchutyaṭe — — § 109
bīcchū *m.* 'scorpion' || *M.* vimcū ||
Skt. vṛṣeika — § 67, 103, 166 *Bl.*
bīcghār [*bīcā:r*] *perp.* 'in' — § 90

bih *adj.* 'twenty' || M. vīs || Skt. vimśati- — §135 160 Bl.
 bihi *f.* 'street' || W.P. vīhī || Skt. vithi- — §15
 bijj *f.* 'thunder, lightning' || M. vīj, vijū || Skt. vidyut- — §49, 141, 161 (2) Bl.
 bijli *f.* 'lightning' || H. id || Mid. Pkt. vijjuliā || Skt. vidyūt — §65, 121 (S) Bl.
 bikk = bakk *q. v.*
 bikkharnā *r.i.* 'To be scattered' || M. vikhrzē || Skt. vikirati, *viṣkirati, cf. viṣkira- — §63, 109, 166 Bl.
 bil *m.* 'The Indian Bael' || WP. bill || M. bēl || Sk. bilvā- — §121 (4), 164 Bl.
 blāg *m.* 'rope for hanging clothes on' || S. virhigp, || Skt. vilāgna Pkt. vilamga — §187
 blām (H) *m.* 'delay' || Skt. vilamba- — §187
 bind = bund *q. v.*
 bīngā *adj. m.* 'crooked' || M. vāk || Skt. vakrā- — §36, 114, 141 Bl.
 bīnnhānā *v.t.* 'to pierce' || M. vīdlhē || Skt. vindhāte — §155 Bl.
 bīsamnā *v.i.* 'to break' || H. id. Skt. viṣamyate — 187
 bīssarnā *v.t.* 'to forget' || M. viṣarnhē || Skt. vismarati — §143, 167 Bl.
 bit *m.* 'means, wealth' || WP. vit || M. vit Skt. vittā- — §152 Bl.
 bitth *f.* 'space' || M. vīt, || WP. vitth Skt. vitasti- — §103 Bl.
 bōjli *m.* 'burden' || M. ōjliē || Skt. *uhya- || Pkt. vojha- — §161 (9) Bl.

buddh *f.* 'wisdom' || Skt. buddhi — §152
 būddhā *adj. m.* 'old' || H. būrhā Skt. br̥dha- — §98, 170 ii
 būjjhānā *v.t.* 'to guess' || H. būjhnā || M. bujhnē || Skt. budhyati — §137, 161 (2) Bl.
 bund *f.* 'drop' || M. bind || Skt. bindu — §271
 Cābbānā *v.t.* 'to crunch, chew' || H. cābnā || M. cāvñē || Skt. carvati — §163 Bl.
 cāihknā *r.i.* 'to sing in a pleasing way (as a bird)' || H. id || Onomat. — §180
 cakk *m.* 'potter's wheel' || M. cāk || Skt. cakrā — §137, 186 Bl.
 cākvā *m.* 'kind of bird' || M. id. || Skt. cakravāka- — §116 Bl.
 cālīnā *v.i.* 'to walk' || M. cālñē || Skt. calati || Pkt. callai- — §129 Bl.
 cālā *v.* 'I may walk' || Skt. calāmi: Pkt. callāmi- — §193, 112, 140
 cāmak *m. f.* 'brilliancy' || H. id. Skt. camat- Onom. — §180
 camār = cameār *q. v.* — §103, 121
 cāmbā *m.* 'kind of flower' || M. cāpā || Skt. campaka — §155 Bl.
 camālī *f.* 'jasmine' || Skt. campaka + kalika or valli — 156 Bl.
 cameār *m.* 'shoe-maker' || M. cāmbār || Skt. carmakāra — §101, 138, 186 Bl.
 canm *m.* 'leather' || M. cām || Skt. cārma- — §137, 163 Bl.
 cand *m.* 'moon' || M. cād || Skt. candrā- — §153 137, 155 Bl.
 caṅgā *adj. m.* 'good' || H. id. Skt. caṅga- — §155

cann=cand *q.v.*

cānnau *m.* 'sandal' Skt. candana-
— §64

cāubī *adj.* 'twenty-four' || WP.
cāhvī, cāvvi, cāhvī || M. covīs ||
Skt. caturvīṃśati- — §163 Bl.

cāudā *adj.* 'fourteen' || M. caudā
cavdā || Skt. caturdaśa-
— 101, 138, 170 iii Bl.

Cāugganā *adj. m.* 'four times' ||
Skt. caturguṇa- — §163

cāūk *m.* 'an open square' || H. WP.
cauk || M. cauk || Skt. catuṣka-
— §166 Bl.

cāuntī *adj.* 'thirty-four' || WP.
cautti || H. cāūtis || Skt. catu-
triṃśat- — §166

cāumpar } *m.* 'dice-cloth' || WP.
canpar || Skt. catuṣpāṭa-
cāuppar } — §166

caur *m.* 'Ay-whisk' || H. cāvar
Skt. camara- — §129 (2), 140

cāuras *adj.* 'quadrilateral' || H. *id.*
Skt. caturasra- — §162

cāutthā *adj. m.* 'fourth' || M
cauthā || Skt. caturthā
— §101, 170 iii Bl.

cēt *m.* 'N. of a mouth' || H. *id.*
WP. cētar || Skt. caitra-
— §15, 20, 162

chāddanā *v.t.* 'to leave' || M. sādānē
Skt. chardati — §170 iii Bl.

chail *m.* 'a. beau' || M. chabilā ||
Skt. chavi-Pkt. chailla-
— §142 Bl.

chāinī *f.* 'chise!' || H. *id.* || WP.
chainī || Skt. chādana — §101

chann *m.* 'verse' || Skt. chāndaḥ
— §137 Bl.

chatt *f.* 'roof' || H. chat || Skt.*
chatti — §137.

chāu *f.* 'shade' || H. chāyā || M.
śāvlī Skt. chāyā — §137 Bl.

chē *adj.* 'six' || M. sahā || S. ṣa || Skt.
ṣaṭ (?) — §27, 144 Bl.

chēj *f.* 'bed' || H. Sēj || M. sēj || Skt.
śayyā — §29 Bl.

chēllā *m.* 'kid' || M. śāldā || Skt.
chagalā- — §103, 138 Bl.

chiddā *adj. m.* 'porous' || WP.
chidrā || Skt. chidrā-
— §7, 137, 162, 170 *iv.*

chijjānā *v.i.* 'to be separated' || H.
chijnā || Skt. cludyate
— §137, 161 (2)

chikk *f.* 'sneeze' || Amb. chin̄k || H.
chīk || M. śīk || Skt. chikkā
— §127, 152 Bl.

1. chīkkā *M.* 'digit 6' || WP
chakkā *M.* śak. || Skt. ṣaṭka
— §26, 153 Bl.

2. chīkkā *m.* 'network for
hanging things' || M. śikē || skt.
śikyā- — §161 Bl.

chiṭṭ *f.* 'stain' || Amb. chin̄t || H.
chit̄ || Skt. śiṣṭa- — §113

chūrā *m.* 'knife' || M. surā || Skt.
kṣura- — §167 Bl.

cibbhar *m.* 'cucumber' || Skt. cirbh-
aṭa- — §64, 163

cir *m.* 'delay' || Skt. cirā — §137

cīrā *m.* 'sparrow' || H. *id.* || Skt.
cātaka- — §26

cittānā *v.t.* 'to paint' || WP. cīttarṇā
Skt. cītrayati — §137, 162

cittā *m.* 'leopard' || W.P. citrā || H.
citā *M.* citā || Skt. citraka-
— §19, 162, 170 IV Bl.

- cīṭṭā *adj. m.* 'white' || Skt. citrā-
— §162, 170 IV
- cōkkhā *adj. m.* 'good' || M. cōkh
Skt. cōkṣa- — §19 Bl
- cōr *m.* 'thief' || M. cōr || Skt. corā-
— §15, 137 Bl.
- cākkā *m.* 'kind of vegetable' || M.
cukā || Skt. cukra- — §162 Bl.
- cūllhā *m.* 'fireplace' || M. cūl || Skt.
culla- — §128, 137 Bl.
- cunj *f.* 'beak' || M. cōc || Skt. cañcu-
— §28, 155 Bl.
- cūnnā *m.* 'lime' || M. cūnā || Skt.
cūrṇa- — §19, 24, 163 Bl.
- dā postpos. 'of' || Kṣ. sandā || S.
handā || Poṭh nā || Skt. sant- — §118
- dabbh *m.* 'grass' || WP. drabba || M.
dābh || Skt. darbha- — §163 Bl.
- dadd *f.* 'ringworm' || WP. dāddar
|| H. dād || M. dād || Skt. dadru-
— §162 Bl.
- dāddhānā *v.i.* 'to burn' || Skt.
dagdhā — §153
- dāḍḍhā *adj. m.* 'strong' || M. dāḍhā
Skt. dārḍhya — §24, 96, 176 Bl.
- dāḍḍh(u) *m.* 'frog' || Skt. dardura-
— §170 iii, 171
- dāhnā *v.t.* 'to stretch' || Skt.
drāghatē — §162, 170 IV.
- dāhī *m.* 'curd' || M. id. Skt. dādhi-
— §103, 116, 138 Bl.
- dāhīndī *f.* 'vessel for curd' || Skt.
dadhibhāṇḍa- — §134, 171
- dain *f.* 'witch' || WP. dāin || Skt.
dākinī — §101, 106, 137, 138
- dāj *m.* 'dowry' || M. dāj || Skt. dāya-
or Pers. dād — §142 Bl.
- dājh *f.* 'burning thirst' || Skt.
dāhya- — §116 (9)
- dājḥhānā (WP.) *v.i.* 'to be burnt'
|| M. dājḥhō || Skt. dahyate
— §161 (9) Bl.
- dākh *f.* 'grape, raisin' || Skt.
drākṣā — §15, 162
- dākkhan *m.* 'south' || M. dākhin
Skt. dāksina- — §64 Bl.
- damān *m.* 'minister' || WP. dān
Pers. dīwān — §140
- damm *m.* 'price' || H. dām || Skt.
dramma- — §158, 162
- dand *m.* 'tooth' || M. dāmt || Skt.
dānta- — §19, 137, 155 Bl.
- dand *m.* 'fine, punishment'
dāndā *m.* "stick" } || WP.
- dann || M. dand || Skt. dandā-
— §155, 170, IV 171 Bl.
- dāṅg *m.* 'bite, sting' || H. dāṅk,
dāṅk || M. dāṅgē, dāṅkh || Skt.
dākna- || Pkt. dākka, dāṅka
— §160 Bl.
- dārhi *f.* 'beard' || H. dārhi || Skt.
dārdhikā — §171
- das *adj.* 'ten' || M. id. dahā || Skt.
dāśa — §145 Bl.
- Dasāmbar || Eng. December
— §191 ii.
- dāssanā *v.t.* 'to tell' || Skt. darsa-
yati — §137, 163
- dāssanā *v.t.* 'to bite' || Skt. daśyate
— §160
- dāttī *f.* 'sickle' || WP. dātri || Skt.
dātra- — §162
- dāun *f.* 'string' || M. dāvaṇ || Skt.
dāmanī- — §106, 119 Bl.
- dāurū *m.* 'small drum' || Skt.
dāmarū- — §119, 137, 140

- dehārā *m.* 'day' || *M.* dīs || *Skt.* divasa- — §60 *Bl.* dīttā (*WP.*) *past. part.* 'seen' || *Skt.* dr̥ṣṭā- — §171
- dēī *f.* 'used in girl's name' || *Skt.* dīūt *f.* 'lamp stand' || *S.* dīātī || *Skt.* dēvī — §142 dīpa+vartī- — §171
- deōr *m.* 'husband's younger brother' || *M.* der, dir || *Skt.* dō *adj.* two || *M.* dōn || *Skt.* dvāu — §165 *Bl.*
- dōvara- — §142 *Bl.* dōhtā *m.* 'daughter's son' || *WP.* dōhtrā- || *Skt.* dauhitra- — §15, 65, 137, 162, 187.
- dhān *m.* 'rice' || *M.* id. || *Skt.* dhānyā- — §161 (4) *Bl.* dūā = dūjjā *q.v.*
- dhárnā *v.t.* 'to place,' || *Skt.* dha-rati — §137 dubb *f.* 'grass' || *Skt.* dārvā- — §24
- dhār *f.* 'current' || *Skt.* dhārā — §137 duddh *m.* 'milk' || *M.* dūdh || *Skt.* dhārāt *f.* 'earth' || *Skt.* dhāritrī — §19, 137, 153 *Bl.*
- §66, 187 dūddhā see dūr̥h
- dhātthā *past. parti.* 'fallen' || *Skt.* dūjjā *adj. m.* 'second' || *M.* dujā dīhvasta- — §165, 171 *Skt.* dvitīya- — §142, 165 *Bl.*
- dhāulā *adj. m.* 'white' || *M.* dhaval *Skt.* dhavala- — §101, 142 *Bl.* dūll'nā *v.i.* 'to become unsteady' } *M.* dūlpñē
1. dbaun *f.* neck || *Skt.* dhamāni — §119 dūllh'nā *v.i.* 'to be poured out' } *Skt.* *dulyate *cf.* dōlayati — §128 *Bl.*
2. dhaun *m.* 'half maund' || *Skt.* ardhamāna- — §51 dūllā *adj. m.* 'generous' || *Skt.* dnr̥labha — §163, 164
- dhāuncā *m.* 'multiplication table of 4½' || *Skt.* ardhapañcama- — §51 dūnnā *m.* 'cup of leaves' || *M.* dōnī 'boat' || *Skt.* drōṇa- — §170 *IV Bl.*
- dhōnā *v.t.* 'to carry' || *Skt.* dhau-kate — §137 dūr *adj.* 'distant' || *M.* dūr || *Skt.* dhōh *m.* 'deceit' || *Skt.* drōha- — §137 dūrá- — §137 *Bl.*
- §126 dūr̥h *adj.* 'one and a half' || *M.* dīdh || *Pkt.* divaḍḍha- — 103, 171 *Bl.*
- dhūā *m.* 'smoke' || *M.* dhuī 'fog' *Skt.* dhūmā- — §112, 137, 140 *Bl.* gā *f.* 'cow' || *M.* gāi || *Skt.* gā- *gāvā — 137 *Bl.*
- dhūr̥ *f.* 'dust' || *Skt.* dhūḍi, dhūli- — §138. gābbhā *m.* 'centre' || *M.* gābh 'embryo' || *Skt.* gārbha- — §137, 162 *Bl.*
- din *m.* 'day' || *Skt.* dīna- — §137 gādhā *m.* 'ass' || *M.* gāḍhav, gaddhā dīss'nā *v.i.* 'to appear' || *M.* dīsnē *Skt.* dr̥śyāte — §15, 127, 138, 170 *iii Bl.*
- §97, 137, 161 (8) *Bl.*

- gāḍḍā *m.* 'earthworm' || Skt. gaṇḍūpada- — §155
 gāggar *f.* 'water vessel' || M. ghāgar || Skt. gārgara- : gārgari- — §25, 163 Bl.
 gājjanā *v.i.* 'to thunder' || M. gājñē || Skt. garjati — §137, 163 Bl.
 gājjar *f.* 'carrot' || Skt. garjara- — §24, 163
 gal *m.* 'neck, throat' || galā || Skt. gala- — §137 Bl.
 gāl *f.* 'abuse' || WP. gāl || Skt. gāli- — §128
 gallh *f.* 'cheek' || H. gāl || M. gāl Skt. galyā- : gaṇḍa- — §128 Bl.
 gāndā *adj. m.* 'dirty' || Pers. ganda — §135
 gāndā *m.* 'thread used as a charm' || Skt. gaṇḍa- — §155
 gāndh [i] *f.* 'knot' || H. gāth || Skt. granthi- — §170 (i)
 gāndh^anā *v.t.* 'to unite' 'mend' || H. gāthnā || M. gāthñē || Skt. granthati — §155
 gāṇḍā = gāḍḍā *g v.*
 gānnī *f.* 'enlarged eyelash' || Skt. gaṇḍī — §137, 138 Bl.
 gārāū, garāh = grāū, grāh *q.v.*
 gārḥā *adj. m.* 'thick' || M. gāḍhā Skt. gāḍha- — §137, 155 Bl.
 gās- *m.* 'mouthful' || Skt. grāsa- — §162, 172
 gātṭh [i] *f.* 'knot' || Skt. granthi- — §170 (i)
 gātṭh^anā *v.t.* 'to unite, mend' Skt. grathnāti — §155, 162
 geārā *adj.* 'eleven' || M. akrā || Skt. ēkādaśa — §55, 116, 135 Bl.
 gehā *m.* 'taking a thing forcibly' || Skt. grāha — §147, 162
 gērū *m.* 'red earth' || M. id. Skt. gairika- — §103 Bl.
 ghāgg^arā *m.* 'petticoat' || Skt. gharghara- —
 Deś. ghaggharam jaghanastha-
 vastrabhēdaḥ — §163
 ghail *adj.* 'wounded' || WP. ghāi || Skt. ghāta- — §101, 106
 ghand *m.* 'Adam's apple' || H. ghāṭi || Skt. ghaṇṭa- — 137, 155, 186
 ghārā *m.* 'jar' || M. ghaḍā || Skt. ghaṭa- — §137, 138, 186 Bl.
 ghāsoā *m.* 'rubbing' || Skt. gharṣa- — §163
 ghāṭṭ^anā *v.t.* 'to speak lowly of' Skt. ghaṭṭate — §161
 ghau *m.* 'wound' || WP. ghā || M. ghāy || Skt. ghāta- — §103, 137, 138 Bl.
 gheō *m.* 'clarified butter' || WP. ghiū || K. ghē || H. ghi || M. ghi Skt. ghṛta- — §60, 97, 101, 103, 137, 132 Bl.
 ghin *f.* 'detestation' || Skt. ghrṇā — §97
 ghōrā *m.* 'horse' || M. g'ōḍā || Skt. ghōṭaka- — §44, 103, 108, 137, 138 Bl.
 ghūnm^anā *v.i.* 'to revolve' || M. ghunnē || Deś. ghummai — §161 (5) Bl.
 giddh *m.* 'vulture' || M. gidh || Skt. grdhra- — §97, 137, 162, 170 IV Bl.
 gījḥ^anā *v.t.* 'to become accused' || Skt. gr'dhyati — §97, 161 (2)

- gñ^{nā} *v.t.* 'to count' || M. gannē
 Skt. gaṇayati, gaṇāti
 — §26, 108, 140 Bl.
 gītthī *f.* 'fireplace' || M. āgtī || Skt.
 agniṣṭhā- — §25, 189 Bl.
 gōh *f.* 'iguana' || Skt. gōdhā
 — §137
 góhran *f.* 'anuo' || Skt. gudā +
 rand'ira- — §155
 gōrā *adj.* 'white, fair' || M. gōrū
 Skt. gaurā- — §15 Bl.
 gōt *m.* 'sub caste' || WP. gōttar || M.
 gōt || Skt. gōtrā-
 — §137, 162, 170 IV Bl.
 grā^h *m.* 'mouthful' || L. girā^h
 grās || Skt. grāsa- — §162
 grāihn *m.* 'eclipse' || Skt. grā^hana-
 — §162
 graū *m.* 'village' || WP. grā, || L.
 girā^h M. gāv. || Skt. grāma-
 — §162 Bl.
 guāllā *m.* 'cowherd' || M. gav^h || Skt.
 gopālā- — §101, 186 Bl.
 gūcchā *m.* 'bunch' || M. guch, ghōs
 Skt. *grpsa- gnecha-
 — §98, 152 Bl.
 gūggāl *m.* 'a gum used as incense'
 || M. gugūl || Skt. gulgulu
 — §64, 152, 167 Bl.
 gūh *m.* 'excretion' || M. gū || Skt.
 gūtha- — §116, 137, 138 Bl.
 gūjjār *m.* 'a Gūjar' || Skt. gur^harā-
 — §163
 gūjjhā *adj. m.* 'secret' || M. gūj
 Skt. gūhya- — §137, 161, (9) Bl.
 gūmmā *m.* 'collection' || Skt. gūlma-
 — §137 164
 gūmmhā *m.* 'hard boil' || Skt.
 gumpha-
 gunāh *m.* 'sin' || Pers. gunāh
 — §135
 gūrhā *adj. m.* 'fast (colour)' ||
 Skt. gūḍhā- — §15, 138
 gūttā *m.* 'thumb' || M. amgthā
 Skt. aṅgūṣṭha-
 — §51, 166, 189 Bl.
 hādd *m.* 'boue' || M. haddā, haddē;
 āthī *f.* 'stone of a fruit' || Skt.
 āsthi- *haḍḍa- — 132, 152 Bl.
 hal *m.* 'plough' || M. ha^h. || Skt.
 hala- — 146 Bl.
 hālhdī *f.* 'turmeric' || M. ha^had || Skt.
 haridrā
 — 65, 128, 143 (ii), 187 Bl.
 hālht *m.* 'Persian wheel' || M.
 rahāt || Skt. araghaṭṭa-
 — §187 Bl.
 hamāl *f.* 'necklace' || Skt. mākhalā(?)
 (1) — §178
 hans *m.* 'goose' || S. hanj^h || Skt.
 hamsā — §160
 harān *adj.* 'surprised' || Ar.
 ḥairān — §84
 hārar *f.* 'myrobalan' || WP. harīr
 || M. hīrdā || Skt. haritaki-
 — §67, 146, 170 (V) Bl.
 hārḥ *m.* 'N. of a mouth' || D. abār
 [əā:ṛ] || M. ākhād || Skt. āśāḍha-
 — §52, 138, 145, 186 Bl.
 haas *m.* 'collar boue' || also hans ||
 S. hanja 'waist' || Skt. āmsa-
 — §132, 160
 hāsūā *v.i.* 'to laugh' || M. hasnē
 Skt. hasyate — 161 (8) Bl.
 hāssā *m.* 'laughter' || Skt. hāsya-
 — 161 (8)
 hathēlī = thēlī *q. v.*

- haṭṭ *f. m.* 'shop' || M. hāt, || Sk. ikkh *f.* 'sugarcane' || M. ūs || Sk.
 haṭṭa- — 152 Bl. ikṣū- — §15, 49, 167 Bl.
 haṭṭh *m.* 'hand' || M. hāt || Sk. hāsta-
 §19, 146, 166 Bl. imlī *f.* 'tamarind' || also imblī || Skt.
 hātthī *adv.* 'by hand' || Skt. amlikā — §26, 175
 hastā bhyām || Pkt. battlēhim
 — §133b injh (ū) *m.* 'tear' || WP. hanjhū
 M. āsū §. āsu Skt. āsru-
 — §26, 39, 132, 160 162 Bl.
 hātthī *m.* 'elephant' || M. hattī || Skt. inuhan *m.* 'fuel' || Skt. indhana-
 hastin- — §25 Bl. — §15, 155
 hīā *m.* 'heart' || H. hīā || M. hiyyā
 coury || Skt. hṛdyaya-
 — §97, 146, 170 (ii) Bl. itṭ *f.* 'brick' || Amb. itṭ || M. it, vīt
 Skt. iṣṭakā, *iṣṭā- — 15, 136 Bl.
 hīh (WP.) *f.* 'side of a bedstead' || M. is || Skt. iṣā — §15, 132 Bl. jānā *v.i.* 'to go' || Skt. yāti
 — §137, 141
 hīl'nā *v.i.* 'to be shaken' || H. hilnā || Skt. hilati: hilyati — §129
 jādā (Pōā) *m.* 'cold, chill' || H. jārā || M. 'jad cold' || Skt. jādya-
 — §161 Bl.
 hīran *m.* 'deer' || WP. haran || M. jādhdhā 'term of abuse' || WP.
 haran || Skt. harinā- — §26 Bl. yaddhā || Skt. yabdhā- — §153
 hōēā *past. past.* 'been, become' || H. huā || Skt. bhūtā: -ū- > -ō on
 account of the root being 'hō-'
 — §98 jāgnā *v.i.* 'to awake' || M. jāgnē
 Skt. jāgrat- — §162 Bl.
 hōr *pron. adj.* 'more, other' || H. aur || Rāj. ōr || Panj. also ar, ər,
 r || Skt. āpara- — §132 jai *pron.* 'how many' || Sk. yāti
 — §193
 hummh *m.* 'sultry weather' || WP. yālnā *v.t.* 'to copulate' || WP.
 hussar || M. ūb || Skt. uṣman-
 — §132 Bl. yālnā || M. jhāvñē || Skt. yabhati
 — §144 Bl.
 hun *adv.* 'now' || Skt. adhunā
 — §51, 138, 140 jālnā *v.t.* 'to burn' || M. jālnē || Skt.
 jvālate — §165 Bl.
 hunālā (WP) *m.* 'summer' || M. ūn
 (h) 'heat' || Skt. uspakāla-
 — §167 Bl. jamāī *m.* 'son-in-law' || WP. juāi ||
 M. jāvai || Skt. jāmatr — §57, 140 Bl.
 hund 'gold coin' || WP. hunn Skt. jamār *f.* 'a kind of cereal' || WP.
 juār || M. juvār || Skt. yavākāra-
 — §101, 140 Bl.
 hūpa- : huṇḍa- — §155 jamm *m.* 'birth' || Skt. jānman-
 — §137, 157
 hūjhnā *vt.* 'to collect' || Skt. uñchati
 — §155 jāmmū 'a kind of fruit' || also
 jānman || H. jānan || M. jāb (h)
 Skt. jambu- — §155 Bl.
 ikk *adj.* 'one' || M. ēk || Skt. ēka-
 — §132, 177 Bl. jān'nā *v.t.* 'to know' || M. jānñē
 Skt. jānāti — §137 Bl.

- jāndā *pres. part.* 'going' || H. jātā
Poṭh. jānā || Skt. yānt-
— §117, 155
- janeāu *m.* 'sacred thread' || WP.
janjū || M. jānvē || Skt. yajñopa-
vītā- — §154 (2) Bl.
- jañgh *f.* 'thigh' || M. jāg (h) || Skt.
jānghā — §49, 155 Bl.
- jann *f.* 'wedding party' || WP. janj
Skt. janya- — §161 (4)
- jār *m.* 'friend; paramour' || WP.
yār || Skt. jāra- *c.f.* Pers. yār
— §141
- jaṛāu *m.* 'mode of setting jewels'
|| WP. jaṛā || from jāṛnā 'to set'
— §106
- jāṛh *f.* 'grinding teeth' || H. dāṛh
|| WP. dāṛh? || Skt. dāṃstrā
dādā, || Poa. dāṭhā — §126
- jaū *m.* 'barley' || M. jav. || Skt. yāva
— §116, 141 Bl.
- jē *conj.* 'if' || M. jai || Skt. yādi
— §103, 138, 141, 185 Bl.
- jēhrā *direct pron. rel.* 'who' || Skt.
yasya+? — §141
- jēth *m.* 'N. of a month' || M. jēthvad
Skt. jyēṣṭha- jyaiṣṭha-
— §137, 161, 166 Bl.
- jēṭhā *adj. m.* 'eldest' || M. jāthā
Skt. jyēṣṭha- — §19 Bl.
- jhāndā *m.* 'flag' || M. jhēḍ || Skt.
dhvajā+daṇḍā-? — §165
- jhankār [çauka:r] *f.* 'rattling'
Skt. dhvanī-? — §165
- jhatt *adv.* 'at once' || WP. jhabh,
jhatt || Skt. jhaṭiti? — §137
- jhīūr *m.* 'water-carrier' || Skt.
dhīvara- — §142
- jī *m.* 'creature' || M. jīv || Skt. jīvā-
— §15, 103, 137, 142 Bl.
- jīb *f.* 'tongue' || M. jīb || Skt.
jihvā — §25, 137, 165 Bl.
- jīh-*pron. rel. obl.* 'whom' || H. jis
Skt. yasya — §141
- jīmē *adv. rel.* 'how' || WP. jivē
G. jām || Pkt. *jimeṇa — §140
- jīū *m.* 'life' || Skt. jīvana-
— §60, 142
- jō *pron. rel. dir.* 'who' || M. jō || Skt.
yah — §141 Bl.
- jōt *m.* 'yoke' || M. id || Skt. yōktra-
— §141 Bl.
- jū *f.* 'louse' || M. ū || Skt. yūkā
— §103, 116 Bl.
- jūā *m.* 'gambling' || M. juvā || Skt.
dyūlā — §15, 103, 138, 161 (2) Bl.
- juhāriā *m.* 'gambler' || Skt. dyūtā+
dhāra-? — §102
- jug *m.* 'pair' || Skt. yugma-
— §154 (1)
- jūlā *m.* 'cross-bar of a yoke' || M.
jūval || Skt. yuga+hala-? — §138
- jūn *f.* 'life birth' || Skt. yōni- — §40
- jūrnā *v.i.* 'to be united' || Skt. yuta
-? — §170
- jūtthā *adj. m.* 'polluted', impure ||
H. jhūṭa || Skt. juṣṭa — §25, 137
- kābrā *adj.* 'spotted' || M. kabrā ||
Skt. karbara- — §163 Bl.
- kacch *f.* 'armpit' || M. kās 'f.
udder' || Skt. kākṣā
— §152, 167 Bl.
- kācelū *m.* 'tortoise' || M. kāsav ||
Skt. kacchapa — §152 Bl.
- kāḍḍā *v.t.* 'to take out' || M.
kādhṇē || Skt. kṛṣṭa- || Pkt. kaṭṭha-
kaḍḍhā? — §126 Bl.

- kāḍāri *f.* 'a thorny bush' || Skt. kaṇṭakāri- — §106
 kāḍārnā *m.* 'hedgehog' || Skt. kaṇṭaka+karaṇa- — §103
 kahāni *f.* 'story' || Skt. kathānaka, Pers. kahānī — §7, 85
 kai *pron.* 'into how many' || Skt. kāti — §103, 185
 kaih *imperat.* 'tell' || Skt. kathaya — §70
 kāihnā *v.t.* 'to tell' || Skt. kathayati — §137, 138.
 kṣiṇha (WP.) *m.* 'bronze' || Skt. kṣṇsa- — §160
 kafrā *adj. m.* 'squint-eyed' || Skt. kṣkara — §101
 kāj *m.* 'work' || M. *id.* || Skt. kārya- — §161 (9) Bl.
 kājjal *m.* 'collyrium' || M. kajal || Skt. kajjala- — §64, 152 Bl.
 kākkar *m.* 'frost' || M. kamkā 'pebble' || Skt. karkara- §163 Bl.
 kakkarī *f.* 'cucumber' || M. kākḍi || Skt. karkaṭikā — §Bl.
 kakkh *m.* 'blade of grass' || Skt. kākṣa- — §167
 kal *f.* 'machine' || M. kal. || Skt. kalā — §185 Bl.
 kālā *adj. m.* 'black' || M. kālā || Skt. kāla — §137, 186 Bl.
 kālāvā *m.* 'bundle' || M. kālvā || Skt. kalāpa- — §138 Bl.
 kāllā *adj. m.* 'lonely' || Poth. ghallā || H. akālā || Skt. ekākin- Pkt. ekkalla — §55, 169
 kallh *adv.* 'tomorrow-yesterday' || M. kāl || Skt. kalya- — §128, 161 (6) Bl.
 kāman *m.* 'jugglery' || Skt. kārmaṇa- — §163
 kamārā *adj. m.* 'unmarried' || M. kupvār || Skt. kumāra- — §101, 140 Bl.
 kāmānā = kammānā *g. v.* — §165
 kāmāl *m.* 'blanket' || also kāmāl M. kāmāl || Skt. kambalā- §155 Bl.
 Kambeār *m.* 'potter' || also kambār || M. kumbhār || Skt. kumbhakāra- — §101, 155, 138, 103 Bl.
 kamun *m.* 'work' || M. kām || Skt. kārman- — §19163 Bl.
 kāmmanā *v.i.* 'to shiver' || M. kāmṇē Skt. kampate — §156 Bl.
 kān *f.* 'defect, crookedness' || Skt. *kāṇya? — §161 (3)
 kānā *adj. m.* 'one-eyes' || M. kāmī Skt. kāṇā- — §15 Bl.
 kāndā *m.* 'thorn' || M. kātā || Skt. kaṇṭaka- — §155 Bl.
 kānc *m.* 'glass' || Skt. kaca- — §113
 kandh *f.* 'wall' || Skt. kanthā- §155
 kāndhā *m.* 'edge' || M. kanth 'throat' || Skt. kaṇṭhā — §155 Bl.
 kanāddū *m.* 'swelling behind ear' Skt. karna kaṇḍū — §103
 kanēr *m.* 'kind of plant' M. kaṇē Skt. karṇikāra- karṇikāra- — §103 Bl.
 kanērā (Mul) *m.* 'mat-weaver' || Skt. kaṇḍakara — §103
 kāṇgan *m.* 'bracelet' || M. kamkan || Skt. kaṇkaṇa- — §64, 155 Bl.
 kāṇganī *f.* 'kind of grain' || M. kāg || Skt. kaṇḍū — §64 Bl.
 kānghā *m.* 'comb.' || M. kaṇḍvā Skt. kaṇkata — §126 Bl.
 kanhērā *m.* 'shoulder' || Skt. śaṇḍha+taṭa- — §103

- kanj *f.* 'slough of snake' || Skt.
 kañcu- — §28, 155
 kann *m.* 'ear' || M. kân || Skt.
 kārṇa — §137, 163, Bl.
 kānnā *m.* 'reed' || Skt. kānda-
 — §15, 19, 155
 kānnēā *f.* 'girl', 'virgin' || WP.
 kañj. Skt. kanyā — §161 (4)
 kānnhā *m.* 'shoulder' || Amb.
 kāndhā || Skt. skandhā- — §155
 kañthā *m.* 'necklace' || WP.
 kāñthā ṭs. || Skt. kañthā — §30
 kapāḥ *m. f.* 'cotton' || M. kápūs
 Skt. karpāsa- — §145, 163, 186 Bl.
 káppanā (WP.) *v. t.* 'to cut' || M.
 káppñē Skt. kalpayati — §164 Bl.
 kápp'rā *m.* 'cloth' || M. kápad
 Skt. karpāṭa- — §64 Bl.
 kárnā *v. t.* 'to do' || M. karnñē
 Skt. kārati — §15, 49, 137, 147 Bl.
 kārāg *m.* 'skelefon' || Skt. karankā-
 — §187
 kārā *m.* 'bracelet' || M. kadī || Skt.
 kaṭaka- — 138 Bl.
 kaṛāḥā *m.* 'frying pan' || Skt.
 kaṭaha- — §135, 138
 kārchī *f.* 'ladle' || M. kaḍēī || Dās.
 kaḍacchū — §187 Bl.
 kārhnā *v. i.* 'to be boiled' || M.
 kaḍhñē Skt. kvathate — §165 Bl.
 kārḥā (WP) *m.* 'camel' || Skt.
 karabha- — §138
 karīḥ *f.* 'bits of cowdung' || Skt.
 kārīṣa- — §145
 kárnī *f.* 'masson's trowel' || Skt.
 karaṇḍa- — §187, 189
 kārū *m.* 'medicine for horses'
 Skt. kātuka- — §138
 kasērā *m.* 'brazier' || M. kāsār
 Skt. *kamsakara- — §103 Bl.
 kāsñā *v. t.* 'to tighten' || M.
 kaññē || Skt. karṣati — §121 (4) Bl.
 kāssī *f.* 'bronze' || M. kāsē || Skt.
 kāmśya- — §160, 161 (8), Bl.
 kāṭh *m.* 'wood' || M. kāthī || Skt.
 kāsṭha- §19, 121, 137, 166 Bl.
 káttak *m.* 'N. of a month' || WP.
 káttē || Skt. káṭṭika- — §22
 kátt'nā *v. t.* 'to spin' || M. káttñē
 Skt. kartati — §170, iii Bl.
 kátt'nā *v. t.* 'to cut' Skt. kartati
 — §110, 170 iii.
 káṭṭhā *adj. adv.* 'together',
 'united' || Poṭh ghaṭṭhā Skt.
 ēkāsthā- — §55, 131, 189
 káttī *adj.* 'thirty-one' || Skt.
 ekatrimśat — §55, 135
 káuddī *f.* 'cowrie shell' || Skt.
 kapardikā — §103, 170 iii
 kaul *m.* 'lily, flower' || Skt.
 kāmala- — §101, 119 (2) 140
 kaura *adj. m.* 'bitter' || Skt.
 kaṭuka- — §63, 178
 keārā *m.* 'field, bed' || Skt. kādāra-
 — §60, 101, 138
 kéllā *m.* 'banana' || M. kēl, kēlē
 Skt. kadālī — §103 || Bl.
 kēssū *m.* 'kind of flower' || Skt.
 kaimśuka- — §24, 160
 khabbā *adj. m.* 'left, not right' ||
 Skt. kharvā- — §163
 khāggā *m.* 'leaf of ghia kamār' ||
 Skt. khadga- — §153
 khāī *f.* 'ditch' || M. id. || Skt. khātā-
 — §137, 138 Bl.

- khair *m.* 'kind of wood' ||
 M. kher || Skt. khadirā-
 — §101 Bl.
 khāj *f.* 'itching' || M. *id.* || Skt.
 kharjū — §25 Bl.
 khājā *m.* 'food' || M. khājā || Skt.
 khādyā- — §161 (2) Bl.
 khajūr *f.* 'date' || M. *id.* || Skt.
 kharjūra- — §163 Bl.
 khāmmhā *m.* 'column, pole' || M.
 khād || Skt. skambhā-
 — 155, 166 Bl.
 khānā *v. t.* 'to eat' || Skt. khādati
 — §137
 khaṇḍ *f.* 'sugar' || Skt. khaṇḍa-
 — §155
 khāndā *prep. part.* 'eating' || Skt.
 khādant- — §117
 khaṇḍh *f.* 'cough' || M. khāṣṇē
 Skt. kāsā, || Pkt. khāsiya-
 *khassā-, *khamṣā
 — §125, 160 Bl.
 khānnā *m.* 'one quarter' || Skt.
 khaṇḍa- — 137, 155
 khāppar *m.* 'skull, bowl' || M.
 khāpar || Skt. karpara-
 — §124, 163 Bl.
 kbār *f. m.* 'alkali' || Skt. kṣāra-
 — §167
 khārā *m.* 'arena' ||
 Skt. akṣatpāṭa — §51
 khārī *f.* 'basket' || Skt. khārī
 — §137
 khāssānā *v. t.* 'to take by force'
 Skt. karṣati — §125, 163
 khaṭṭ *f.* 'dowry with a bedstead'
 || M. kbāt || Skt. khatvā
 — §137, 165 Bl.
 khēl[h]nā *v. i.* 'to play' || M.
 khēlṇē || Skt. krīdati kṣvēlati
 — §35, 63, 124 Bl.
 khēs *f.* 'a sheet of figured cloth'
 Pers. kās — §125
 khēt *m.* 'field' || M. śēt || Skt.
 kṣētra- — §15, 19 Bl.
 khiferī *f.* 'mixture' || Skt. khiccā
 — §152
 khīnkhāp *f.* 'brocade' || Pers.
 kamkhwāb — §125
 khūr *f.* 'rice pudding' || M. *id.*
 Skt. ksīrā- — §167 Bl.
 khīrkī (H) *f.* 'window' || M.
 khīrkī || Des khāḍakkī
 — §187 || Bl.
 khīssā *m.* 'pocket' || Pers. kīsa-
 — §125
 khīttī *f.* 'constellation' || M. kātyā
 Skt. kṛttikā
 — §97, 124, 152, 170 ii Bl.
 khōb *f.* 'hunger' || Skt. kṣudhā
 — §76, 86, 135, 138, 167
 khōṭ *m.* 'base alloy' || Skt. kautya-
 — §124
 khūddō *f.* 'ball' || WP. khiddū,
 khē(h)nū || Skt. kanduka-
 — §281, 103, 124
 khūh (ā) *m.* 'well' || M. kuvā
 Skt. kūpa- — §124 Bl.
 khūllā *m.* 'mean fellow' || Skt.
 kṣudrā-: kṣudla- — §143, 164
 khūndhā *adj. m.* 'blunt' || Skt.
 kuṇṭha- — 124, 155
 khūnjā *m.* 'corner' || H. kōnā
 Skt. kūpa- ? — §124
 khūnjhānā *v. i.* 'to miss' || Skt.
 kuṣṇāti || Pkt. *kussai, kumsai
 *khumṣai — §160
 khūrpā *m.* 'scraper' || Skt.
 kṣurapa- — §65, 187
 khūrsī *f.* 'chair' || Pers. kursī
 — §125

- klúss^anā *v. i.* 'to miss' || Skt. kuṣṇāti — §125
 klúttihī *f.* 'bad woman' || Skt. kustri — §125
 killā *m.* 'peg' || M. killi, khil Skt. kila- — §137 Bl.
 kímē *adj. inter* 'how?' || WP. kīvē, || G. kēm || Pkt. *kimēna — §140
 kīrnā *v. i.* 'to be scattered' || Skt. kirāti — §108
 kfrā *m.* 'insect' || M. kiḍā || Skt. kiṭa- — §137, 138, Bl.
 kirtghān [kirtkean] *adj.* 'ungrateful' *ts.* || Skt. kṛtaghna- — §90
 kittā *past. part.* 'done' || M. kelā Skt. kṛtā- — §25, 97, 170 ii Bl.
 kōh *m.* 'league, 1½ miles' || M. kōs Skt. krōśa- — §145, 162 Bl.
 kōhnī = kūhnī *q. v.*
 kōl(ē) *prep.* 'near' || M. kōr 'side'? Skt. krōdā- — §49, 103, 162 Bl.
 kōrh *m.* 'leprosy' || M. kōḍh || Skt. kuṣṭha- *cf.* Pa. kōtha- — §38 Bl.
 kōṛī *f.* 'score' || Skt. kōṭi — §176
 kōrmā *m.* 'family', || Skt. kauṭumba- — §155, 187
 kōssā *adj. m.* 'lukewarm' || Skt. kōśma — §137, 167
 kōṭṭhā *m.* 'room, cell' || M. kōṭhā Skt. kōṣṭha- — §15, 19, 137, 166 Bl.
 kubbā *adj. m.* 'hump-backed' || M. kubdā, khuhā || Skt. kubhrā-: *kubra- — §162 Bl.
 kucc *m.* 'brush' || M. kumcā || Skt. kūrca- — §24, 163 Bl.
 kudāl *m.* 'mattock' || M. kudāl Skt. kuddāla- — 152 Bl.
 kūdd^anā *v. i.* 'to jump' || kudṇṣ Skt. kūrdati — §24, 170 iii Bl.
 kuhārā *m.* 'axe' || M. kurhād Skt. kuṭhāra- — §62 Bl.
 kūhl *f.* 'canal, stream' || Skt. kulyā — §25, 128
 kūhnī *f.* 'elbow' || Skt. kaphōṇi- — §78-138
 kūkkaṛ *m.* 'cock' || Skt. kukkuta- — §64, 137, 152
 kukkh *f.* 'womb' || M. kūs || Skt. kuṣṣī — 15, 49, 137, 167 Bl.
 kūlā *adj. m.* 'soft' || M. kōmvā Skt. kōmala- — §103 Bl.
 kūlthī *f.* 'kind of pulse' || Skt. kulattha- — §187
 kūmmā (WP.) *m.* 'tortoise' || Skt. kūrma- — §24, 163
 kunālī *f.* 'dish' || WP. kunnī
 kūndā *m.* 'large cup' || M. kumḍ Skt. kuṇḍa- — §155, 186 Bl.
 kūndan = kunnon *q. v.*
 kūngū *m.* 'saffron, red powder' || M. kuṇkūm || Skt. kuṇkuma- — 103, 155 Bl.
 1. kunj = kanj 'snake's slough'
 2. kunj *f.* 'crane' || Skt. krāñcā — §155
 kūnjī *f.* 'key' || Skt. kuñcikā — §155
 kūnnan *m.* 'pure gold' — §155

kūram *m.* 'child's father-in-law'
|| H. kurnā kumbā || M. kuṭumb
Skt. kuṭumba-

§64, 138, 155, 187 Bl.

kuṛātian *f.* 'bitterness' || Skt.
kāṭuka+tvana — §165

lābh^anā *v.t.* 'to find' || M. lābh^{ñē}
Skt. labhyatē — Bl.

lāddāuā *v.t.* 'to load' || Skt.
lardayati — §110

lāddhā (WP.) *past. part* 'found'
Skt. labdhā- — §153

lāgg^anā *v.i.* 'to be attached' || M.
lāgnē || Skt. lagyati, lagna-

— §154, 161 Bl.

lābhā *m.* 'gain' || Skt. lābha-
— §138, 147

1. lajj *f.* 'shame' || M. lāj || Skt.
lajjā — §49, 143, 152, 185 Bl.

2. lajj *f.* 'rope' || Skt. rājju-
— §143 ii, 152

lak(b)ir *f.* 'line' || Skt. lēkhā *ts.*
— §136

lākkaṛ *m.* 'stick' || H. Panj. laurā
'penis' || Nep. lauro 'stick' || M.

lakḍā Skt. lakṣa-: *lakḥa-
— §64, 177 Bl.

lalārī *m.* 'dye' || Skt. nila+kāra
— §58

lāmbā *adj. m.* 'long' || W. l'.
lammā || M. lāb || Skt. lamba-

— §155 El.

lāngl^anā *v.i.* 'to pass, cross' || M.
lāngl^{ñē} || Skt. langhate

— §55 Bl.

lās *f.* 'rope' || Skt. raśmī-
— §143 ii.

latt *f.* 'leg' || H. lāt || Skt. lāttā
— §152

laṭṭh *f.* 'axle' || H. laṭh, lāṭhī

lāṭṭhī *f.* 'stick' || M. laṭ(th)

Skt. yaṣṭī- *laṭṭhi- — §25 Bl.

lānhḍā *adj. m.* 'small' || Skt.
laghū- — §138

līh *f.* 'line' || Skt. lēkhā — §138

līk(h) *f.* 'line' || Skt. lēkhā *ts.*

— §136

līkh *f.* 'louse, nit' || M. *id.* || Skt.
līkṣā

— §15, 19, 121 (2), 143 Bl.

līmbanā (WP.) 'to besmear' ||

also limm^anā || M. limpnō || Skt.

lipāmti' — §155, 156 Bl.

līpp^anā *bt.* 'to besmear' || H.

līp^anā || Skt. lipyate

— §143, 161

lōhā *m.* 'iron' || Skt. lōhā-

— §142, 147

lōhḍā *m.* 'frying pan' || Skt.

lohiabhāṇḍa- — §134

lōhṭiyā *m.* 'iron-monger' || Skt.

lohā+haṭṭa+ika- — §134

lōrhā *m.* 'stone-roller; strange-

ners' || Skt. lōḍha- — 126

lū *m.* 'soft hair, down' || M. lō

(v) Skt. lōman-

— 103, 119, 140 Bl.

luhār *m.* 'blacksmith' || Skt.

lōhakāra- — §85, 103, 186

mā *f.* 'mother' || M. māi || Skt.

mātr' — §115 Bl.

macch *m.* 'fish' || M. māsā || Skt.

mātsya- — 167 Bl.

mācchar *m.* 'gnat' || Skt. māksā

— §167

madārī *m.* 'magician' || Skt.

mantrakāra- — §155

madhāuī *f.* 'churning stick' || Skt.

manthāna- §87, 155

- māgar* *perp.* 'after' || Poth. *f.*
magg 'road' M. *māg* 'road' M.
māg 'road' Skt. *mārga* — 22 Bl.
- māgghar* *m.* 'N. of a month' ||
 Skt. *mārgaśira* — §22, 127, 163
- māgh* *m.* 'N. of a month' || WP.
māh || M. *māhī*, *māhō* || Skt.
māghā *ts.* — 138? Bl.
- māh* *m.* 'black bean' || Skt.
māṣa — §115, 145
- māhī* *f. m?* 'belt of a wheel' ||
 Skt. *māṣya* — §128
- māighā* *adj. m.* 'costly, dear' ||
 M. *mahāg* || Skt. *mahārga* —
 — §134, 163 Bl.
- māih* *f.* 'buffalo' || WP. *majjh* ||
 M. *mahis* || Skt. *māhiṣī*
 — §80, 134, 160 Bl.
- majjith* *f.* 'madder' || Skt. *mañ-*
jīṣṭhā — §25, 189
- mājjhā* *m.* 'the mājh country' ||
 M. *māj* 'centre' || Skt. *madhyā-*
 — §161 (2) Bl.
- mākkaṛ* *m.* 'spider' || M. *mākad*
 Skt. *markāṭa* — 163 Bl.
- mākkan* *m.* 'butter' || M.
mākhan || Skt. *mraṣṣaṇa* —
 — §162 Bl.
- mākkhī* *f.* 'fly' || M. *māṣī* || Skt.
māṣikā — §103, 138, 167 Bl.
- maliāuhrā* *m.* 'wife's or hus-
 band's maternal uncle' || Skt.
mātula+*svāśura* — §134
- mālīnā* *vt.* 'to occupy' || Skt.
mallati — §129
- māllan* *f.* 'wife of a gardener'
 Skt. *mālīni* — §64
- māllī* *m.* 'gardeuer' || Skt. *mālin-*
 — §44, 103
- man-* *pref.* 'not' || M. 'māid'
 'stupid' || Skt. *manda-* — §155
- māñak* *m.* 'gem, jewel' || Skt.
māñikya
 — §64, 121, 140, 161, 487
- manākkhā* *adj. m.* 'blind' || Skt.
mandākṣa — §155
- mand* *m.* 'charm' || WP. *mandar*
 Skt. *mānta* — §155
- māndrī* (WP.) *m.* 'magician' ||
 Skt. *māntrika* — §155
- manāārā* *m.* 'one who sells
 bangles etc.' || Skt. *mañikara-*
 — §101
- mānganā* *vt.* 'to ask' || M.
māṇṇē || Skt. *mārgati* — §22 Bl.
- manhēmmā* *m.* 'destitution of
 milk' || Skt. *manda*+*dhainava-*
 — §155
- mānjā* *m.* 'bedstead' || *mācā* |
 M. *māc* || Skt. *mañca-*
 — 139, 155 Bl.
- mānnā* *vt.* 'to believe' || M.
mānpē || Skt. *manyte*
 — 161 (4) Bl.
- mānaō* *f.* 'ill luck' || Skt. *mandi-*
man- — 155
- māppā* *m.* 'measure' || M. *māp*
 Skt. *māpya* — §161 Bl.
- maṛhī* *f.* 'tomb' || M. *maḍhī* || Skt.
māṭha — §138 Bl.
- mās* *m.* 'flesh' || s. *māsu*; § mōs,
- gen. *mazāi* || M. *mās*, *mās* || Skt.
māpsā — §160 Bl.
- masād* *m.* 'end of a month' || Skt.
māsānta *ts.* — §155

masāu *m.* 'burning place' || *M.*
mhasan || *Skt.* śmasāna- (loan
from *li.*) — 167 *Bl.*

mass *f.* 'growing moustache'
Skt. śmassiū — §28, 162, 167

māssī *f.* 'mother's sister' || *M.*
māvśī || *Skt.* matr̥vasr-
— §165 *Bl.*

maṭ (*i*) = maṭh (*i*) *qv ts.*

mater *f.* 'step-mother' || *Skt.*•
matritara- — §103.

mātthā *m.* 'forehead' || *M.*
māthā || *Skt.* mastaka-
— §152, 166 *Bl.*

mātthā *m.* 'fritter' || *Skt.* mṛṣṭa-
— §96

māttī *f.* 'big earthen vessel' || *Skt.*
mṛttikā? mārttika — §97

māulnā *vi* 'to bloom' || *Skt.*
mukula- — 36

māus *f.* 'day on which sun and
moon are in conjunction' || *M.*
avās || *Skt.* amāvāsyā *ts.*
— §51, 140 *Bl.*

mhaīs *f.* 'buffalo' *contam.* of
maih and bhāis — §179

mīddhā *m.* 'ram' || *M.* mēdhā
Skt. mēdhra — §162 *Bl.*

mīh *f.* 'rain' || *Skt.* mēgha-
— §78, 115, 138

mijjh *f.* 'marrow' || *Skt.* majjā,
mēdas- — §26, 126

mīr^c *f.* 'chilli' || *M.* miri || *Skt.*
marica- • marieya
— §26, 64, 187 *Bl.*

missā *adj. m.* 'mixed' || *M.*
missī *f.* 'tooth powder' || *Skt.*
miśrā- — §139, 162 *Bl.*

mītnā *vi* 'to be obliterated' || *Skt.*
mṛṣṭa- — §136

mitt *m.* 'friend' || *Skt.* mitrā — §19
mīttā *adj. m.* 'sweet' || *M.* mītha
Skt. miṣṭa- — §166

mīttī *f.* 'earth' || *M.* mātī ||
Dog. mittī (*dental tt*) || *Skt.*
mṛttikā — §138, 139, 170 *ii Bl.*

mūcā *past part.* 'dead' || *H.* muā
Skt. mṛtā- — §98, 170 *ii*

mōhlā *m.* 'pestle' || *M.* musa||
Skt. mūsala- — §76 *Bl.*

mōpri *m.* 'leader' || *Skt.* mukhara-
— §76

mōklā *adj. m.* 'close' || *J.* *Skt.*
mukala- — §38

mōtthā *m.* 'kind of grass' || *Skt.*
mustā — §38

mōtti *m.* 'pearl' || *M.* motī || *Skt.*
mauktika- — §153 *Bl.*

mūp^s (*WP.*) *m.* 'husband' || *Skt.*
manuṣyā- — §187

mucch *f.* 'moustache' || *Skt.*
śmāśiū — *Pkt.* mamsū
— §28, 167

muddh *m.* 'beginning' || *Skt.*
mūrdhān — §24, 49, 170 *ii*

mūh *m.* 'mouth' || *M.* mukh || *Skt.*
mukha- — §115, 138, 139 *Bl.*

mukk^anā *vi.* 'to be finished' ||
G. mikkvū || *M.* muknē || *Skt.*
mukta- • mukna- §154 (*i*) *Bl.*

munj *f.* 'a kind of grass' || *Skt.*
munjā — §155

mūnn^anā *vt.* 'to shave' || *Skt.*
munḍayati — §155

mūt *m.* 'urine' || *M.* *id.* || *Skt.*
mūtra- — §15, 139 *Bl.*

mutth *f.* 'fist' || *M.* mūth || *Skt.*
muṣṭī — §15, 139, 166 *Bl.*

nabēpnā *vt.* 'to finish' || *trans.*
form nibbapnā (*nirvartatē-*

nirvṛta-) — §109
 nabhāg [nəpə:g] *adj.* 'unlucky'
 Skt. nirbhāghya- — §89
 nāccanā *vi.* 'to dance' || Skt.
 nr̥tyati — §161 (2)
 nacōrnā *vt.* 'to squeeze' || Skt.
 niścōtato — §109, 166, 170 v
 naḍhāl [nəca:l] *adj.* 'weak'
 Pānj. na+ḍhāl — §89
 nahērnā *m.* 'nail-cutter' || Skt.
 nakhā+karapa- — §103
 nālī *f.* 'stream' || M. na (h)ī
 Skt. nadī — §115, 138 Bl.
 nāī *m.* 'barber' || M. nāū *f.*
 nhāvi || Skt. napitā-
 — §103, 138 Bl.
 nain *f.* 'wife of a barber' || WP.
 nāin || Pānj. nāi+n < Skt. inī
 — §101, 106
 nāj *m.* 'cereal' || Skt. annādyā-
 — §51
 nakhērnā *vt.* 'to separate' || Skt. ?
 — §109
 nakk *m.* 'nose' || M. nāk Skt.
 nās+ka, ? — §166 Bl.
 nakānmā *adj. m.* 'useless' || M.
 nikāmi || Skt. niṣkarma-
 — §166, 189 Bl.
 nām = anām *q. v.*
 nanād *f.* 'husband's sister' || WP.
 nanān Skt. nanandā
 — §155, 187
 naṅgā *adj. m.* 'naked' || M.
 nāgā || Skt. nagnā-
 — §154 (1) Bl.
 nāṅgh^anā *i.* 'to pass, cross' || Skt.
 laṅgbate, naṅkhati ?
 — §143 (iv)
 napūtā *adj. m.* 'sonless' || Skt.
 niṣpūtra- — §58, 166, 189

nār *f.* 'vein' || M. nād || Skt. nāḍi
 — §138 Bl.
 nār (ā) gī *f.* 'tangerine' || Skt.
 nāraṅga — §187
 naró(e)ā *adj. m.* 'wholesome'
 Skt. nīrōga-
 — §58, 101, 138, 139
 naśāṅg *adv.* 'certainly' || Skt.
 niśśaṅkam — §58, 155, 167, 189
 nássanā *v.i.* 'to run' || M. nāspē
 Skt. nāśyati — §161 (8) Bl.
 natārnā *v.t.* 'to clarify' || Skt.
 nistārayati — §109
 natth *f.* 'nose-ring' || M. nath
 Skt. nastā — 166 Bl.
 nātṭhanā *v.i.* 'to run' || Skt. naṣṭā-
 — §139, 166
 1. nāū *adj.* 'nine' || M. nav.
 Skt. nāva — 115, 139 Bl.
 2. nāū *m.* 'name' || WP. nāū ||
 M. nāv. || Skt. nāma
 §106, 112, 115, 119, 139, 140 Bl.
 māuh *m.* 'nail' || also nāih || M.
 nākh || Skt. nakhā-
 — §72, 74, 115, 138 Bl.
 naul *m.* 'mongoose' || Skt. nakulā-
 — 101
 nēnā[k] *v.t.* 'to carry' || M.
 nēṇē || Skt. nayati — §103 Bl.
 neārā *adj. m.* 'separate' || Skt.
 anyākāra- — 161 (4)
 nēh *m.* 'affection' || Skt. sneha-
 — §167
 nēmbū *m.* 'lemon' || Skt.
 *naimbūka-:nimbūka- — §34
 neōdā *m.* 'invitation' || also
 niūdā || cf. M. āvatnē || Skt.
 nimantra- — §60, 101, 119 Bl.
 nēṛā *m.* 'vicinity' || M. netī || Skt.
 nīkaṭa- 103 Bl.

- nbāunā *v.i.* 'to bathe' || M.
 nāhñē || Skt. snāti — 167 Bl.
 nhērā *m.* 'darkness' || Skt.
 *andhakara-:andhakāra-
 — §51, 103, 138
 nibbarnā *v.i.* 'to be finished' ||
 M. nivatñē || Skt. nirvartati,
 nirvṛta- — §109 Bl.
 nibhnā *v.i.* 'to be finished' || M.
 nibhñē || Skt. nirvāhati
 — §127 Bl.
 nielā *adj. m.* 'motionless' || M.
 nical || Skt. nicala- — §166 Bl.
 nīd *f.* 'sleep' || WP. nīdar || M.
 nīd || Skt. nidrā
 — §7, 25, 114, 162 Bl.
 nikkalnā *v. i.* 'to come out' || *cf.*
 M. nikāl 'passage' || Skt. *niṣka-
 lati *cf.* niṣkālanam — §166 Bl.
 nim *f.* 'the nim tree' || M. nimb
 Skt. nimba- — §139, 155 Bl.
 nimmal *adv.* 'clear' || K. nimba
 Skt. nirmala- — §163
 nimmōjhānā (WP.) *adj. m.*
 'sorrowful' || Skt. nimma+apa-
 dhyāna- — §157
 nīrakh *f.* 'knowledge' || M.
 nīrakhñē || Skt. nīrīkṣā
 — §67, 189 Bl.
 nīssarnā *v. i.* 'to issue' || Skt.
 nissarati — §167
 nīttarnā *v. i.* 'to be squeezed'
 || WP. niccarnā intrans form
 nacōrnā *q. v.* — §33, 109
 nūh *f.* 'son's wife' || M. sūn Skt.
 snuṣā — §77, 167 Bl.
 nūn *m.* 'salt' || WP. lūn || M. lōn
 Skt. lavaṇa-
 — §142, 143 (VI) Bl.
 ōtṭhā (WP.) *adj. m.* 'belonging
 to a camel' || Skt. auṣṭra-
 — §16
 ōd *m.* 'a wandering tribe' || Skt.
 ōdra- — §15
 pabb *m.* 'forepart of the foot'
 Skt. padma-, padva-?
 — §154 (4)
 pabbā (Mul.) || *f.* 'water-lily'
 Skt. padminī — §64, 154 (4)
 pacādh *m.* 'western half a
 country' || Skt. pascārdha-
 — §170 iii
 pācnā *v. i.* 'to be digested' || Skt.
 pacyate — §121 (4), 161
 pācchō *f.* 'western wind' || WP.
 paccō Skt. pascima- — §116
 pāccī *adj.* 'twenty-five' || WP.
 pānjhi Skt. pañca vimśati
 — §117
 pachānā *r. t.* 'to recognise'
 Skt. pratyabhijānāti — §125
 pachāndā *v. t.* 'to thrash,
 winnow' || H. chāṭnā Skt.
 *pracchanṭati — §189
 paddānā *v. i.* 'to break wind' ||
 M. pādñē || Skt. pardati
 — §170 iii Bl.
 pāhā *m.* 'foot path' || also pēhā,
 pāihā, || Skt. patha- — §75, 138
 pāhlāg *m.* 'bedstead' || M. palāg
 Skt. paryāṅka- — §112, 121
 (3), 123, 143, 155, 161 (6), 187
 Bl.
 pāinā *v. i.* 'to lie down' || M.
 pādhñē || Skt. patnti
 — §103, 170V Bl.
 pāid *f.* 'foot of bedstead' || WP.
 pñād, || Skt. pādānta- — §155

paiḥ *f.* 'dawn' || also pauḥ || Skt. prabhā — §72, 138

pāihllā *adj. m.* 'first' || M. pahilā
Skt. prathamā- || Pkt. *pahilla
— §133, 170 (1) 137 Bl.

pāinti *adj.* 'thirty-five' || Skt. pañcatrīṃśat- — §30

pair *m.* 'foot' || Skt. *padirā-
— §101

pājāh *adj.* 'fifty' || M. pannās
Skt. pañcāśat
— §112, 121, (3), 117, 135, 145
Bl.

pakhānā *m.* 'proverb' || Skt. prakhyāna- — §161, 186

pakkā *adj. m.* 'firm' || M. pikā
Skt. pakvā- — §165 Bl.

pakkh *m.* 'side, party' || Skt. pakṣa- — §167

palāgnā (Poṭh) *m.* 'string
fastened round the neck of a
pot' || Skt. pralagna-? — §187

palāh *m.* 'kind of tree' || M.
paḷas || Skt. palāśa-
— §125, 186 Bl.

pālamnā (WP.) *v.i.* to hang || Skt. pralambate — §155, 187

palān *m.* 'saddle' || M. palān
Skt. paryāṇa- — §129, 143 Bl.

pālatnā *v.t.* 'to change, turn'
Skt. paryasta-, || Pkt. pallaṭṭai
— §143, 187

palāttan *f.* 'yellowness' || Panj.
pilā+-ttan < Skt. -tvana-
— §63, 165

pallā *m.* 'border of a garment'
|| M. pālā || Skt. pallava-?
— §164 Bl.

palōsnā *v.t.* 'to pat' contam. of
pāl- and pōs- — §179

palōtṭhā *adj. m.* 'first born' ||
also palōtṭhā contam. of pāihllā
and jētṭhā- — 179

pālthi *f.* 'sitting on buttocks' ||
M. palāṭ || Skt. paryasti-
— 143 Bl.

pāmā *m.* 'leg of a bedstead' || Skt.
pāda- — §140

pānchī *m.* 'bird' || WP. painchī
|| M. paṃchi || Skt. pakṣin-
— §30 Bl.

pānd^arā *adj.* 'fifteen' || M.
pamdhā || Skt. pāncadaśa-
— §175 Bl.

pandh *m.* 'distance, journey' ||
M. pāmth || Skt. pānthāh-
— §155 Bl.

pāndhī *m.* 'traveller' || Skt.
pānthika-? — §155

pāni *m.* 'water' || M. pāṇī || Skt.
pāṇīya- — §123, 137, 140 Bl.

pañj *adj.* 'five' || M. pāc || Skt.
pañca- — §49, 137, 155 Bl.

pānjamā *adj. m.* 'fifth' || WP.
panjavā || Skt. pañcamā-
— §140

pānnā *m.* 'leaf, page' || M. pān
Skt. paṇā- — §163 Bl.

pāntāli *adj.* 'forty five' || H.
pāitalīs || Skt. pañcavatīrīṃśat
— §30

paṛ- *prefix* 'secondary' || M.
paṛ- || Skt. pra-, prati-?
— §173 Bl.

pārakh *f.* 'examination, know-
ledge' || M. parīs, parakhnē || Skt.
parikṣā — §67, 189 Bl.

paraús [s]ī *m.* 'neighbour' || M.
paṛoši || Skt. prativēšin-
— §170 (1) Bl.

paṛbāl *m.* 'trichiasis' || WP.
 paṛwāl || Skt. *pravāla-? §173
 paṛbhāt [pərb̥a:t] *f.* 'morning'
 Skt. prabhāta- *ts.* — §89
 paṛchātti *f.* 'a shelf under a
 roof' || Skt. *prachatti-? §173
 paṛdāddā *m.* 'great-grandfather'
 Panj. paṛ- < pra- + dāddā
 — §173
 paṛdānd *m.* 'an after tooth' ||
 Skt. *pradanta-? or Panj. paṛ-
 < pra- + dand. — §173
 paṛdhān *m.* [pərd̥a:n] *adj.*
 'foremost' || Skt. pradhāna- *ts.*
 — §89
 pāṛhuā *v. t.* 'to read' || M.
 paṛhṇē || Skt. paṛhati
 — §91, 138, 170 (i) Bl.
 paṛśnā *v. t.* 'to serve meals' ||
 WP. pṛiṇā || M. paṛaṣṇē ||
 Skt. parivēśayati — §142 Bl.
 paṛōttā *m.* 'great-grandson' ||
 Skt. prapautra- — §173
 pārsō *adj.* 'day after to-morrow'
 Skt. paraśvaḥ — §187
 paṛōḥ (WP.) *f.* 'son's wife' ||
 also paṛōḥ || Skt. putravadhū-
 — §187
 pās *prep.* 'with, near' || M. pās
 Skt. pārśvē — §49 Bl.
 pāsarnā *v. t.* 'to stretch' || M.
 pasarṇē || Skt. prasarati-
 — §186 Bl.

paṣijj^{nā} *v. i.* 'to sweat' || Skt.
 prasvidyate
 — §121, 161 (2), 165, 189
 paśīnā *m.* 'perspiration' || Skt.
 prasvinna- — §189
 pāssā *m.* 'side' || Skt. pārśvā-
 — §19, 24, 163, 165
 pas(sa)lī *f.* 'rib' | M. pāsōlī
 Skt. pārśu- — 65, 163 Bl.
 patiāuhrā *m.* 'father-in-law's
 younger brother' || Skt. pitriya
 + śvāśura- — §131
 patt *m.* 'foliage, leaf' || WP.
 p^attar || M. pāt || Skt. pāttra-
 — §162 Bl.
 pātṭhā *m.* 'muscle' || Skt. vṛddhi-
 form of pṛsth- — §22
 pātṭhar *m.* 'stone' || M. pāṭhar
 Skt. prastara- — §166 Bl.
 pātṭī *f.* 'bandage' || M. pāt ||
 Skt. paṭṭa- — 152 Bl.
 paunā *v. t.* 'to get' || Skt.
 prāpayati — §162
 pān *f.* 'itch' || WP. pā || Skt.
 pāmān- — 103, 119, 140
 paūā *m.* 'wooden sandal' || Skt.
 *pādnkaka-: pādukā — §103
 paui *f.* 'dawn' || also pui *q. v.*
 Skt. prabhā — §162
 pann *m. adj.* 'three quarters' ||
 M. pāūṇ || Skt. pādona-
 — §101, 138 Bl.
 pēār *m.* 'affection' || M. pyār
 Skt. priyakāra-
 — §60, 101, 103, 142 Bl.

pēhā = palā *q. v.*

pēō *m.* 'father' || WP. pīū, || K. pī

Skt. pitṛ. — § 60, 101, 103

phāggan *m.* 'N. of a month' || *cf.*

M. phāg 'Hōlī song' || Skt.

phāḷguna-

— § 22, 64, 137, 140, 164 Bl.

phāhā *m.* 'snare, noose' || M.

phāsā 'dice' || Skt. pāśa-

— 124, 166 Bl.

phal *m.* 'fruit' || M. phal || Skt.

phāla- — 49, 137, 143 Bl.

phālā *m.* 'ploughshare' || M.

phālā || Skt. phāla- — § 137 Bl.

phālāh *m.* 'kind of tree' = palāh

q. v. — § 57, 125

phambh *f.* 'fine wool' || *s.* paś

Skt. pākṣavan—if not from

Pers. paśm, pamba- — § 125

phāmmhan *m.* 'eyelash' || also

bhāpphan || Skt. pākṣman

— § 125

phan *m.* 'snake's hood' || M.

phan || Skt. pbanā-

— 137, 140 Bl.

phanh *m.* 'feather, wing' || M.

pākh || Skt. pākṣā-

— § 114, 125 Bl.

phārhā *m.* 'blade, nib' || M.

pharas || Skt. paraśa-

— § 124, 145 Bl.

phātānā *v. i.* 'to be split' || M.

phātānē || Skt. sphatṛyate

— § 107, 161 Bl.

phind *f.* 'ball' || Skt. pīṇḍa-?

— § 124

phōrnā *v. t.* 'to break' || Skt.

'sphōṭayate' — § 108, 166

phull *m.* 'flower' || M. phūl || Skt.

phulla-

— § 137 Bl.

phūtānā *v. i.* 'to burst' || M.

phutānē || Skt. sphuṭyate

— § 108, 166 Bl.

piech *f.* 'rice water' || M. pīs || Skt.

piechā

— § 152 Bl.

piechā *m.* 'the hind part' || Skt.

paśca-

— § 26, 166

pīgh *f.* 'swing' || Skt. prāṅkhā

— § 78, 121 (3), 155

pīglā *adj. m.* 'lame' || M. pāg (lā)

Skt. paṅgu- — § 26, 155 Bl.

pīhnā *v. t.* 'to grind' || *s.* pexoiki

Skt. *pīṃṣati, || Pkt. pīssi

— 110, 160

pījj *m.* 'pretext' || WP. pajj ||

Skt. paryaya-

— § 26

pīlā *adj. m.* 'yellow' || M. pivlā

Skt. pīṭala-

— § 63, 103, 143 Bl.

piadā *m.* 'body' || M. Skt. pīṇḍa-?

— § 155

pīnjālā *adj. m.* = pīglā *q. v.*

pīnjānā *v. t.* 'to card (cotton)'

|| also pinnānā || Skt. piñjayati

— § 155

pīnjārā *m.* 'cage' || M. pājārā

Skt. piñjara- — § 26, 155 Bl.

pinn *m.* 'ball' || M. *piṇḍa* || Skt.
piṇḍa- — §15, 137, 155 Bl.
pīplā mūl m. 'root of long pepper' || M. *pīpplī* || Skt. *pippali-*
 — §152 Bl.
pippal m. 'the pīpal tree' || Skt.
pippala- — §1-2
pīṛ f. 'pain' || Skt. *piḍā*
 — §15, 127, 138
pīṛhā m. 'footstool' || M. *piḍhē*
 Skt. *pīṛhā-* — §15, 138 Bl.
piṭṭanā v. t. 'to beat (breasts)'
 || M. *piṭṭhē* || Skt. *piṣṭa-*
 — §136 Bl.
piṭṭā m. 'bodily constitution'
 Skt. *pitta-* — §152
piṭṭh f. 'the back' || M. *pīṭh* ||
 Skt. *prṣṭhā-* — §97 Bl.
piṭṭhī f. 'wet dāl ground or
 bruised' || Skt. *piṣṭa-* — §166
pōh m. 'N. of a month' || Skt.
pausa- — §137
pōhāa m. 'cart' || Skt. *pravahana-*
 — §162
pōhilo adj. 'fat (person)' || Skt.
prṣṭhula- — §98, 170 ii
pōkkhar m. 'tank, lake' || M.
pokhar || Skt. *paṣkara-*
 — §105, 166 Bl.
pōl m. 'hollowness' || M. *pōl* ||
 Skt. *pūlya-* **paulya-*
 — 38, 129 Bl.

pōnnā m. 'sugarcane' || also
pōṇḍā || Skt. *paṇḍru-*
 — §38, 105, 155
pōttā m. 'grandson' || Skt.
pāutra- — §15, 20, 162
pōtthā m. 'book' || M. *pōthī* ||
 Skt. *pustaka-*: **paustaka-* cf.
 Pers. *pust*, || P'eh. post §38 Bl.
-pp(an) suffix for making
 abstract nouns also *pau(ā)*
 Skt. *-tvu(nu)-* — §165
puādh m. 'eastern part of a
 country' || Skt. *pūrvārdha-*
 — §170 ii
pūech^anā v. t. 'to ask' || M. *pusṇē*
 Skt. *prēchāti*
 — §98, 137, 152 Bl.
pūech f. 'tail' || WP. *puech* || Skt.
pūecha- — §25, 152
pūjhnā v. t. 'to wipe' || M.
pōchnā, pūchnā || M. *pusṇē* ||
 Skt. *prōñchati*, || P'kt. *pupchai-*
 — §78 125 Bl.
pūjjanā (WP.) v. i. 'to reach' ||
 EP. *pūgg^anā* || Skt. *pūryatē(?)*
 — §24, 161 (1).
punn m. 'merit, charity' || Skt.
pūnya- *ts.?* — §161 (3)
pūnnā (WP.) past. part. 'arrived'
 Skt. *pūṇā-* — §24
pūnnē f. 'full moon day' || Skt.
pūṇimā — §24, 163
puṛ m. 'single stone of a mill'
 || M. *puḍā* || Skt. *puta-*
 — §15, 138 Bl.

purāṇā *adj. m.* 'old' || Poa.
parāṇā || Skt. purāṇā-

— §59, 186

pūtlā *m.* 'doll' || M. *id.* || Skt.
puttala- — §65, 121 (5) Bl.

putt *m.* 'son' || WP. putta || M.
pūt || Skt. putrá-

— 7, 15, 19 49, 137, 162, 170

(IV) Bl.

pūṭṭhā *adj. m.* 'turned upside
down' || Skt. pṛṣṭhā- — §97, 98

rāī *f.* 'mustard' || M. *id.* || Skt.
rājikā — §138 Bl.

raih^{at} *m.* = halhṭ *q. v.* — §187

rāj *m.* 'kingdom' || Skt. rājya-
— §161

1. rāmmh^{anā} *v. t.* 'to begin' ||
Skt. rabhate — §155

2. rāmmh^{anā} *v. i.* 'lowing of
cows' Skt. rambhate — §155

rām = arām *q. v.*

rāṇḍī *f.* 'widow' || M. rāṇḍ || Skt.
raṇḍā — §155 Bl.

raṅg *m.* 'colour' || M. raṅg ||
Skt. raṅga- — §155 Bl.

rāṇī *f.* 'queen' || M. bāṇī || Skt.
rājñī — §154 (2) Bl.

raṇn *f.* 'wife' || raṇḍī 'widow'
Skt. raṇḍā- — §143, 155

rāssī *f.* 'rope' || M. *id.* || Skt.
raśmī- — §143, 167 Bl.

rāt *f.* 'night' || M. *id.* Skt. rātri-
— §143 Bl.

ratt *m.* 'blood' || M. rātā 'red'
Skt. rakta- — §153 Bl.

rāttī *m.* 'short form of personal
name Ratan' || Skt. rātna-,
raktikā — §154 (3)

rauh *m.* 'juice' || also raih, ras
Skt. rāsa- — §72, 74

raulā *m.* 'noise' || Mul. rólā || Skt.
rāva+la- — §105

ricch *m.* 'bear' || M. rīs || Skt.
rkṣa- — §99, 167 Bl.

rījjh^{anā} *v. i.* 'to be boiled' ||
Skt. ṛdhyate- — §99, 161 (2)

rīn *f.* 'grains of sugar, sand, etc.'
rān recorded by Maya Singh
Skt. rēṇú- — §39

rīṇḍī *f.* 'castor' || Skt. śraṇḍa-
— §26, 155

rīnnh^{anā} *v. t.* 'to boil, cook' ||
Skt. *rīṇḍhati- — §155

rīṭṭhā *m.* 'Soap-nut' || WP.
hariṭṭhā || M. riṭhā || Skt.
ariṣṭa- — §25, 51, 132, 166 Bl.

rōk *adj.* 'cash' || Skt. raukma-
— §154 (1)

rōnā *v. i.* 'to weep' || Skt. rōdati
— §103, 170 (i)

rū *m.* 'soft hair on the body' ||
Skt. rōman- — §103, 119

ruālī *m.* 'large beans' || Skt.
rājamāṣa- — §138

rūenā *v. i.* 'to be pleasing' || Skt.
rueyatī — §161

rūī *f.* 'cotton' || Skt. rōman-

— §140

rukkhā *adj. m.* 'dry, without grease' || M. rukhā || Skt. rūkṣā-

— §24 Bl.

raṇṇhīnā *v. t.* 'to engage' || Skt.

*rundhati

— §155

rūppā *m.* 'silver' || M. rupē ||

Skt. rūpya.

— §161 Bl.

russānā *v. i.* 'to be angry' || M.

rusṇē || Skt. ruṣyate

— §15, 143, 161 (8) Bl.

sabāt *f.* 'courtyard' || Ar. sabbāt-

— §57

sabēr *m. f.* 'morning' || Skt.

*savāla-

— 143(V)

sacc *m.* 'truth' || Amb. sanc || H.

sāc || M. sacc, samcā || Skt. satyā-

— §113, 161 (2) Bl.

sāḍ *f.* 'welfare' used in the

phrase sukkhī sāḍ || Skt. śānti-

— §155

sāddā *m.* 'invitation' || M. sād

Skt. śabda-

— §19, 153 Bl.

sāḍḍhē *adj.* 'increased by half'

|| M. sāḍḍhē || Skt. sārḍha-

— §144 Bl.

sādhūr *m.* 'red vermillion' || M.

seṇḍūr || Skt. śiadhūra-

— §126 Bl.

sāḡ *f.* 'point' || M. sāḡū || Skt.

śaṅkū-

— §25 Bl.

sāh *m.* 'breath' || Skt. śvāsa-

— §145, 165

sāhā *m.* 'hare' | also saihā, sehā

M. sasā || Skt. śasā- — §75 Bl.

sāhlāḡ *m.* 'fook' || *cf.* M. sāhī

Skt. śalyaka- — 128, 187 Bl.

sāī = asāī *q. v.*

sāī *m.* 'master, saint' || Skt.

svāmin-

— §140

sāilmā *v. i.* 'to bear, suffer' || M.

sahṇē || Skt. sūhate — §147 Bl.

sain *f.* 'hint' || M. sāḡē || Skt.

samjñā-

— §154 (2) Bl.

sāinti *adj.* 'thirty-seven' || Skt.

saptatrimśat-

— §30

sājhī *m.* 'share' || *§.* sāzhu || Skt.

sāṃsa-

— §160

sājjā *adj. m.* 'right, not left'

Skt. sajja-

— §152

sāknā *v. i.* 'to be able' || M.

sakṇē || Skt. śakuṇte, śakyate-

— §154 (1), 161 Bl.

śakārnā *v. t.* 'to honour a huṇḍī'

|| M. sakār 'honour' || Skt.

satkārayati

— Bl.

sakk *m.* 'bark' || WP. srakk- ||

Skt. śālka-: *sarka-

— §164

sākkar *f.* 'sugar, not refined' ||

M. sāk(h)ar || Skt. śarkarā

— §163 Bl.

Sālā *m.* 'wife's brother' || M. id.

Skt. syālā-

— §161 (8) Bl.

Sallābbī *f.* 'dampness' || Pers.

sailābī

— 128

sall *m.* 'dart' || M. sal || Skt. śalya-

— §129 Bl.

salūnā *adj.* *m.* 'salted' || Skt.
 sālavāṇa- — § 142
 sāmhānā *vt.* 'to protect' || Skt.
 sambhālayati — § 196
 sāmjhānā *v.t.* 'to understand' *M.*
 samajue || Skt. sambudhyate
 — § 187 *Bl.*
 samṇ *f.* 'ferrule' || Skt. śamba-
 — § 155
 sanēliā *m.* 'message' || Skt.
 sandēṣa- — § 144, 155
 saṅg *f.* 'modesty' || Skt. śāṅkā
 — § 144, 155
 sāṅgal=sūṅgal *q.v.*
 saṅgh *m.* 'throat' || Skt. śaṅkhā ?
 — § 155
 sāṅgūcānā *v.t.* 'to shrink' || Skt.
 samkucya-
 sāṅjh *f.* 'evening' || *M.* sājh
 Skt. sandhyā-
 — § 87, 155, 16, (2) *Bl.*
 sāṅjhi *m.* 'share-holder' || Skt.
 sāṃśa- — § 160
 sāntālī *adj.* 'forty-seven' || Skt.
 saptaśatvāṃśat- — § 30
 sapp *m.* 'serpent' || *Amb.* samp||
M. sāp || Skt. sarpa-
 — § 15, 10 *Bl.*
 sarāp sarauhnā=srāp, sranhā
q.v.
 sarlāh *m.* 'headache' ||
 Panj. sir + ? || Skt. vyādhi-
 — § 161 (7)
 sārhi *f.* 'scarf' || *M.* sūḍi || Skt.
 śāṭi- — 126 *Bl.*

sarhō *f.* 'rape seed' || Skt. sar-
 ṣapa- — § 163, 174
 sarikkhā *adj.* 'similar' || also
 s rkhā || *M.* sārkhā || *Pkt.*
 sarikha- — § 189 *Bl.*
 sārka=sarikkhā *q.v.* — § 187
 sass(ū)=*f.* 'wife's or husband's
 mother' || *M.* sāsū || *Skt.* śva-
 śrū- — § 49, 162, 165 *Bl.*
 sat *m.* 'essence, power' || *M.* *id.*
 Skt. sattvá- — § 165 *Bl.*
 sāth *m.* 'company' || *M.* *id.* || *Skt.*
 sārtha- — § 170 iii *Bl.*
 satt *adj.* 'seven' || *M.* sāt || *Skt.*
 saptán-
 — § 19, 49, 144, 153 *Bl.*
 saṭth *adj.* 'sixty' || *M.* sāth || *Skt.*
 ṣaṣṭi- — § 144 *Bl.*
 sātthal *m.* 'thigh' || *Skt.* sákthini-
 — § 64, 153
 sāttli *m.* 'companion' || *Skt.*
 sārthika- — § 170 iii
 sattū *m.* 'meal of parched grain'
 || *M.* sātū || *Skt.* śaktn-
 — § 103, 153 *Bl.*
 sau *adj.* 'hundred' || *Skt.* śatá-
 — § 138, 144
 saūh *f.* 'oath' || *Skt.* śapatha-
 — § 116, 138, 144
 sauhrā *m.* 'father-in-law' || *M.*
 sāsra || *Skt.* śváśura-
 — § 143, 145, 165 *Bl.*

sāulā *adj. m.* 'black' || M. sāvlā.
Skt. śyāvā-*f.* śyāmala-

— § 101, 161 Bl.

saun *m.* 'N. of a mouth' || Skt.
śrāvāṇa — § 101, 142, 162

sāundā *prep. past.* 'sleeping'
Skt. svapatt- — § 117

saut (H). *f.* 'co wife' || M. savat
Skt. sapātnī

— § 154 (3), 187 Bl.

sāvā *adj.* '(one) and a quarter' ||
M. *id.* || Skt. sapāda-

— § 138 Bl.

seāl *m.* 'winter' || Skt. śitakāla-
— § 60, 101, 103, 133, 143, 186

sēḍh *m.* 'personal name' || also
sēḍdhū *cf.* sēṭh || Skt. śrēṣṭha-

— § 126

sēhā=sāhā *q.v.* — § 145

sēhrā *m.* 'chaplet' || M. serā
Skt. śekhara- — § 138 Bl.

sēj=ch ēj *q.v.*

sēlkhari *f.* 'soap stone' || Skt.
śaila+? — § 128.

sēllā *m.* 'spear' || Skt. śalya (?)
— § 29

sēm *f.* 'flat bean' || Skt. śimbā:
śaimbya, also śimbā — § 34, 155

1. sēṭh *m.* 'banker' || *cf.* sēḍh, ||
M. sēt || Skt. śrēṣṭhin-

— § 166 Bl.

2. sēṭh *m.* 'expressed sugar-
cane' || M. sīt || Skt. śiṣṭa-

— § 34 Bl.

1. sī *past tense* 'was, were' ||
Lah. hā etc. || Skt. āsīt ?

— § 145

2. sī *f.* 'furrow, ploughing' ||
Skt. śītā- — § 103

sī *f.* 'boundary' || Skt. śīmān-
— 103, 119

siddhā *adj. m.* 'straight, honest'
Skt. siddha- — § 152

sīdhrā *adj. m.* 'simple' used in
phrase sīdhrā pudhrā || Skt.
sīdhrā- — § 162

sījhanā *v. t.* 'to have a settle-
ment' || M. sijne || Skt. sīhyati
— § 161 (2) Bl.

sikkh *f.* 'advice' || Skt. śikṣā
— § 15, 167

sīb *adj.* 'cool' in sīl subhau || M.
sīlā 'cold' || Skt. śītala- — § 103

also sīllha 'damp' — § 128 Bl.
sing *m.* 'horn' || M. *id.* sing || Skt.

śṛṅga- — § 97, 155 Bl.

singh *m.* 'used in personal
names' || Skt. śiṃhā-*ts* — § 175

sīnjanā *v. t.* 'to water' || M.
sīmenṇē || Skt. sīncāti

— § 19, 155 Bl.

sīrbī (H) *f.* 'ladder' || Skt.
śrēḍhi- — § 78

sīṭṭanā *v. t.* 'to throw' || WP.
saṭṭ-, suṭṭ- || M. sīt || Skt. || śrīṣṭa-
or śiṣṭa- — § 97, 136

siūnā *m.* 'gold' || also seōna ||
M. sonṇē || Skt. suvārṇa-, svārṇa-

*sivārṇa- — § 37, 163 Bl.

sôhnâ *adj. m.* 'beautiful' || Skt.
 śobhana- — § 138
 sôlâ *adj.* 'sixteen' || M. sôlâ || Skt.
 ṣôḍaśan- — § 144 Bl.
 srāuhnâ *v.t.* 'to praise' || Skt.
 ślāghatē- — § 138, 172
 srakk (WP.) *m.* 'bark'=EP. sakk
q.v.
 srāp *m.* 'curse' || Skt. śīpa-ts.
 — 176
 sūbār *m.* 'monday' || Skt.
 sômvāra- — § 103
 subb *m.* 'swab to clear ntensiis'
 M. sumb || Skt. śulba-
 — § 164 Bl.
 sū' f. 'news' || Skt.* śodhi-cf.
 bôdhi- — § 78.
 sūbâ *adj. m.* 'red' || Skt. śôbha-
 — § 78
 suhâg *m.* 'union with a husband'
 Skt. sanbhāgya- — § 161
 suhâppan (WP.) *m.* 'beauty'
 Skt.* subhatvana (?) — § 165
 suhâunâ *v.t.* 'to be pleasant' || Skt.
 *sukhāpayati — § 138
 sūhnî *f.* 'broom' || Skt. śôdhanî-
 — § 88
 sūi *f.* 'needle' || M. sui || Skt. sūcī
 — § 15, 133 Bl.
 sūjjhanâ *v.t.* 'to occur to mind'
 Skt. sūdhyatē — § 161 (2)
 sūkkâ *adj. m.* 'dry' sūkkhâ *m.*
 'a particular plant' || M.
 suk(h)â || Skt. śūṣka-
 — § 166 Bl.
 sūlagnâ *v.t.* 'to be kindled' || G.

sajanvū || Skt. sulagna- — § 187
 sūnanâ *v.t.* 'to hear' || Skt.
 śṛṇôti — § 98, 140
 sunḍh *f.* 'dry ginger' || M. sūṭh
 Skt. sunṭhi- — 155 Bl.
 suneār *m.* 'goldsmith' || Skt.
 suvarṇakāra- — § 101
 sūngal *m.* 'chain' || M. sāka ||
 Skt. śṛṅghalā-
 — § 96, 98, 136 Bl.
 suṅgaṇnâ *vi.* 'to contract' || Skt.
 *saṃkuṭati- — § 109
 sūṅh^anâ *v.t.* 'to smell' || M.
 sumṅhē || Skt.* śṛṅghati-
 — § 33, 93, 115 Bl.
 sūnhâpp (WP.)=suhâppan *q.v.*
 — § 165
 sūnnâ *adj. m.* 'empty' || WP.
 sunjâ || M. sunâ || Skt. śunya-
 — § 24, 161 (4) Bl.
 sūr *m.* 'hog' || Skt. sūkarā-
 — § 103, 138
 sūrâg *f.* 'underground passage'
 || M. snraṃg || Skt. suruṅgā
 — § 64, 112, 187 Bl.
 sūtnâ *v.t.* 'to draw as wire' ||
 Skt. sūtrayati- — § 110
 sūt *m.* 'thread' || M. id. || Skt.
 sūtra- — § 7, 19, 162 Bl.
 suttâ *past part.* 'slept, asleep' ||
 Skt. sūptā-
 — § 19, 97, 144, 153
 tācch^anâ *v.t.* 'to hew' || M.
 tāśūṣ || Skt. tākṣati — 167 Bl.

tadd^anā *v.t.* 'to open wide' || Skt.
atrdati — § 171

tāhnā *v.f.* 'to drive away' || WP
trāl^anā || M. tarās || Skt.
trāsayati — § 162 Bl.

ṭākā *m.* 'copper coin' || Skt. taṅka-
— § 137

takhān *m.* 'carpenter' || Skt.
tākṣan- — § 57, 167

tūkk^anā *v.t.* 'to estimate' || Skt.
tarkayati- — § 137, 163

tākkalā *m.* 'spindle' || WP.
trakk^alā || Skt. tarku-
— § 64, 163

tākkarī *f.* 'balance' || WP.
trakk^arī || Skt. tarka-(?)
— § 163

ṭalnā *v.i.* 'to go away' || M.
ṭalnē || Skt. ṭvalati- — § 137 Bl.

tāmbā *m.* 'copper' || M. tābē ||
WP. trāmā || Skt. tāmrā-
— § 162, 175

tān^anā *v.t.* 'to stretch' || M.
tāṇṇ || Skt. tānayati-
— § 140 Bl.

tand *m. f.* 'gur, thread' || M.
tāṃt || Skt. tāntu-
— § 137, 155 Bl.

ṭaṅg *f.* 'leg' || Skt. ṭaṅkā — § 137

tāpnā *v.i.* 'to be heated' || Skt.
tapyatē — § 107, 161

ṭapp^anā *v.i.* 'to jump' || Poth.
trapp^anā || Skt. *tarpati:
ṭrpyati — § 163

tāppar *m.* 'mat' || WP. trappar
Skt. tālpa-: *tarpa-
— § 163, 164

tárnā *v.i.* 'to cross' || M. tar^aṇē
Skt. tarati- — § 108 Bl.

tárah (WP) *m.* 'hyena' || M.
taras || Skt. tarakṣa-
— § 167 Bl.

ṭaṭibrū *m.* 'sandpiper' || Skt.
ṭiṭṭibha-? — § 137

tāttā *adj.* *m.* 'hot' || Skt. tap^atā-
— § 137, 97, 153

tāṭṭī *f.* 'screen' || WP. traṭṭī || M.
tāṭ, origin not known.
— § 171 Bl.

tt(an) *suff.* used in forming
abstract nouns = pp(an) *q.v.*
— § 165

tau *m.* 'heat' || WP. tā || Skt. tāpa-
— § 103, 137

ṭeḍḍhā *adj. m.* 'crooked, slanting'
WP. trēḍhā, || H. ṭeḥhā, origin
not certain — § 171

teḥḥēā *adj. m.* 'thirsty' || Skt.:
*ṭṣāyita- — § 60

tēl *m.* 'oil' || Skt. tāilā-: *tāilya-
— § 129

thābbā *m.* 'bundle' || M. thavā
Skt. stabaka- — § 177 Bl.

thāh *m. f.* 'bottom, depth' || M.
thā || Skt. sthāgha-? — § 166 Bl.

thāli *f.* 'plate' || M. thālā || Skt.
sthālī- — § 166 Bl.

thamṇh *m.* 'column' || Skt.
 stambba- — § 155, 166
 than *m.* 'teat, udder' || M. thanā
 Skt. stāna- — § 166 Bl.
 thānī *adv.* 'through' || Skt. sthāna-
 — § 166
 thāṇdhā *adj. m.* 'cold' || M.
 thāṇḍā || Skt. stādha-
 — § 171 Bl.
 thāthērā *m.* 'brazier' || Skt. tvāṣṭr-
 — § 171
 thaū *f.* 'place, room' || WP. thā
 Skt. sthāman-
 — § 103, 112, 119, 140
 thāukar *m.* 'lord' || H. thākur
 Skt. thakkura- — § 137
 thēli *f.* 'palm' || Skt. hastatala-
 — § 103
 thērā *m.* 'aged person' || M.
 thēr || Skt. sthāvira- — § 101 Bl.
 thōhlū *m.* 'fat man' || also
 thūllā || Mul. thōhl || M. thulī,
 thulī, thōr || Skt. sthūlā, sthauḷya-
 — § 38 Bl.
 thōrā *adj. m.* 'little' || M. thoḍā
 Skt. stokā- — § 166 Bl.
 tiā *adj. m.* 'third' || also tījā
 Skt. trīya- — § 97, 142, 170 i;
 1. tih *f.* 'thirst' || cf. M. tahān:
 tānh (trṣṇā) || Skt. trṣā-
 — 77, 97, 145 Bl.
 2. tih *adj.* 'thirty' || M. tis ||
 Skt. trīṣāt- — § 135, 160 Bl.
 tījā=tiā *q. v.*

tikkhā *adj. m.* 'sharp' || WP. L.
 trikkhā || M. tikha || Skt. tikṣṇā-
 — § 23, 167 Bl.
 til *m.* 'sesame seed' || Skt. tīla-
 — § 137
 tin *m.* 'blade of grass' || M. taṇ-
 Skt. trṇa- — § 137 Bl.
 tinn *adj.* 'three' || M. tīn || Skt.
 trīṇi- — § 7, 162 Bl.
 tīnh^anā *v.t.* 'to prick' || Skt.
 *trṇdhati cf. $\sqrt{\text{trṇ}}$, trṇēdhu-
 — § 167
 tīrchā *adj. m.* 'slanting' || M.
 tirkā || Skt. tiraścā-
 — 65, 166, 181, 187 Bl.
 tittar *m.* 'partridge' || M. titar
 Skt. tittirā- — § 64, 152 Bl.
 tōh *m.* 'husk' || Skt. tūṣa-
 — § 76, 145
 tōlnā *v.t.* 'to weigh' || Skt.
 tolayati — § 108
 tōrnā *v.t.* 'to break' || Skt.
 trōṭayati — § 108, 162, 171
 trai (WP). *adj.* 'three' || Skt.
 trāyaḥ — § 105
 trēl (WP). *f.* 'dew' || EP. tel
 origin not known. — § 176
 túhlā *m.* 'buoy with lamps' || Skt.
 tulā- (?) — 128
 tulāi *f.* 'quilt' || Skt. tūla — § 59
 tūmmanā *v.t.* 'to clean cotton,
 wool' || Skt. trumpati
 — § 155, 156

tānā^anā *v.t.* 'to stow' || Skt.
tūrpa- — § 24

tārnā *v.i.* 'to walk' || Skt. turati
— § 137

tūsī *pron.* 'you' || also tūsā
Skt.* tuṣṇē *cf.* asmē
— § 50, 167

tūss^anā *v.i.* 'to appear' (of
small-pox) || Skt. tuṣyati
— § 161 (8)

tūtṭ^anā *v.i.* 'to break' || M.
tuṭṭhē || Skt. truṭyati
— § 108, 161, 171 Bl.

tūtṭhanā *v.i.* 'to be kind' || Skt.
tuṣṭa- — § 171

ūbbhā (WP.) *adj.* 'erect, upward'
|| M. ubhā, udhav || Skt. ūrdhvā-
— § 24, 165 Bl.

ūbbharṇā *v.i.* 'to project, swell'
Skt. udbharati — § 109, 153

ūccarnā *v.t.* 'to speak' || Skt.
uccarati — § 152

ūccaṇa *v.i.* 'to be separated as
skin from flesh' || M. ucaṭṭhē
Skt. nccaṭṭati — § 152 Bl.

ucērnā *trans.* 'points to'
Vuceṣṭ-

ūḍnā *v.i.* to fly=ūṇā *q.v.*

ūddhaṇṇā *v.i.* 'to be unstitched'
Skt. ? — § 109

ugāh *m.* 'witness' || Pers. gawāh-
— § 135

ūgganā *v.i.* 'to grow' || also
ūg(g)amṇā || Skt. udgata,
udgamyate — § 153, 161 (5)

ūggarnā *v.t.* 'to wield' || Skt.
udgurati — § 64

ūgghā *adj. m.* 'famous' || Skt.
udgha-? — § 153

ūgghaṇṇā *v.i.* 'to become clear'
Skt. udghaṭṭate — § 153

ūkkarnā *v.t.* 'to engrave' || Skt.
utkirati — § 64, 109, 153

ūkkhal *m.* 'mortar' || M. ukhal
Skt. ulūkhala-, *utkhala-

— § 153 Bl.

ūkkhaṇṇā *v.i.* 'to come off' || Skt.
*utkhaṭṭati, *utkhiṭṭati

— § 109, 153

ulāmbhā *m.* 'complaint' ||
ulāmmhā || Skt. upālabha- ?

— § 155

ullarna *v.i.* 'to lean out', origin
not known. — § 109

ūnā *adj. m.* 'deficient' || M.
ūpā || Skt. ūnā- — § 15, 140 Bl

ūncā *adj. m.* 'high' || WP. uccā
|| M. upeā || Skt. ncca-

— § 25, 113, 152 Bl.

ūṅgal *f.* 'finger' || Skt. aṅgūli-
— § 28, 64, 155

ūṅgarnā *v.i.* 'to sprout' || Skt.
aṅkura- — § 28

ūṅgh^anā *v.i.* 'to nod' || Skt.
nūkhati — § 155

unhālā (WP.)=hunālā *q. v.*

ūñjal *m.* 'double handful' || M.
upjal || Skt. aṅjali-, udāñjali-

— § 28 Bl.

unn <i>f.</i> 'wool' Skt. <i>úrṇā</i>	ūṭh <i>m.</i> 'camel' WP. <i>ūtṭh</i> Skt.
— § 24, 163	úṣṭra- — § 25, 166
úpajñā <i>v.i.</i> 'to grow' M.	ūtṭarna <i>v.i.</i> 'to come down' M.
úpajñē Skt. <i>utpadyati</i>	uttarṇe Skt. <i>uttarati</i>
— § 153, 161 (2) Bl.	— § 109, 152 Bl.
úppar <i>prep. adv.</i> 'upon' M.	váss ⁿ ā (WP.) <i>v.i.</i> 'to rain' Skt.
var Skt. <i>upāri</i> — § 49, 177 Bl.	varṣati — § 163
úpparñā (WP.) <i>appaṇā q. v.</i>	vīlamñā (WP.) 'to stop' Skt.
— § 36, 153	vīlambate — § 187
úpphan ⁿ ā <i>v.i.</i> 'to swell' M.	vīrto (S.) 'tired' Skt. <i>virikta-</i>
uphanñē Skt.* <i>utphaṇati</i>	— § 187
— § 153 Bl.	vircaṇu (S) <i>v.i.</i> 'to be tired'
úrṇā <i>v.i.</i> 'to fly' M. <i>uḍṇē</i> Skt.	Skt. <i>viricyate</i> — § 187
uḍḍayate — § 152 Bl.	yā <i>conj.</i> 'or' also <i>jā q. v.</i>
ússarnā <i>v.i.</i> 'to be built' Skt.	Pers. <i>yā</i> — § 141
utsarati — § 109, 167	yār <i>m. f.</i> 'friend' also <i>jār q. v.</i>
utáhā <i>adv.</i> 'upwards' M. <i>ūt</i>	Pers. <i>yār-</i> — § 141
Skt. <i>ud+</i> ? — § 54 Bl.	

INDEX OF SANSKRIT WORDS.

āṃsa-	hass, hassī, hāslī.	apūpā-	pūrā (1)
ākṣa+pātu	(a)khārā.	apsarās-, apsarā	acchārā.
akṣāra-	akkhar.	unāvāsyā-	maus.
ākṣi-	akkh.	amṛta-	amī.
āgni-	agg.	āmha-, ambā	ammā.
agniṣṭhā-	gīṭṭhī.	ambara-	amar, ambar.
āgra-	aggā.	amra=āmra-	amb.
*agrakē	aggē.	amlkā	imli, imbli.
anākā-	aṅg.	āraṇya-	arnā.
anākūra-	āgūr.	āriṣṭa- (unhurt)	rīṭṭhā.
anakuśā-	aṅgas ts.	arkā- (sun)	akk.
aṅgāra-	āgeār.	argha-	Mul. aggh.
aṅgūli-	uṅgal, uṅg ^{li} .	ardha-	addh[ā].
aṅguṣṭha-	gūṭṭhā.	-tṛtiya-	ḍhāī.
āja+pālin-	WP. ayāḷi.	-pañcama-	dhauncā (loan from H.)
ajānat-	WP. ayāpā.	-pūra-	adhūrā.
añjana-	anjau.	-māna-	dhaun.
añjali-	unjal.	arma- (śuśratra-)	amb ^{na} .
aṭṭa-	aṭṭārī, aṭṭāli.	alakṭa-	altā.
adyā-	ajj.	alagna-	alagg.
adhunā-	hun.	avaśyā-	ōa.
āntara-	andar (Persian ?)	avēlā-	abār.
andhā-	annhā.	aśīti-	assī.
*andhakara-	nhēr[ā]	āśru-	injh(ū).
ānna-	ann.	aśvina-	assū.
annādyā-	anāj.	aṣṭān-	aṭṭh.
anyākāra-	neārā.	āsta-	āthnā, ātthamnā.
āpatya-	bacc.	-m ayanā-	atthan.
āpara-	hōr.	āsthi-	haḍḍ (1)
apūtra-	aut.	asmē-	asī, asā.

ākhyātī	ākhnā, ākhh ^a nā.	udgamyate	uggamnā.
ākhyāna-	WP. akhā[u]n.	udgha-	ugghā 'famous'.
ājñā	ān.	ndghatātē	uggharñā.
āṇḍā-	āṇḍā.	udguratī	uggarnā.
ātmān-	āp, āpuā.	udbharatī	ubbharnā.
ānayati	WP. ān ^a nā.	udvartana-	batnā, H. ūbṭan.
āntrā-	āḍ.	upāri-	uppar.
āman-	āu, WP. ā.	upaskara-	bakkhar.
āmalaka-	anlā.	upālambha-?	ulāmbhā.
āmra- (=amra-) amb.		ūtika-	ullū.
ārdra-	āddā.	ulūkhala-	ukkhāl.
*ārdla-	allā.	ūśtra-	ūṭh, uṭṭh.
ārdhika-	āddhi.	uśpakāla-	hnnālā.
ālasya-	ālas.	uśma-	hussar, huṭṭ, hummh.
āsā-	ās (ioan from H.)	ulhya-	(Pkt. vojja-) vnjjha-bōjh.
āsvinā-	assū (?) H. āsauj.	ūnā-	ūnā.
āsāḍha-	hārḥ.	ūrdhvā-	ubbhā.
āha-	*√āh WP. āhpā.	ṛkṣa-	ricch.
ikṣū-	ikkh.	ṛdhyatī	rijjhanā.
indhana-	innhan.	ēka-	ikk.
*iṣṭā. iṣṭakā	itt.	ēkasthā-	katṭhā.
īsvarā-	issar.	ēkākin-	kallā.
iṣā-	WP. hīh.	ēkādaśa-	gyārā, gēārā.
unḥhati	ungh ^a nā.	aikya-	ēkkā.
ucca-	ūncā, uccā.	ōḍra-	ōḍ.
nūchati	hūjhnā.	ōṣṭha-	H. hōṭ.
udḍayatā	udnā, urnā.	auśtra-	WP. oṭṭhā.
utkirati	ukkarnā.	kapsā	WP. kāihā
uttarati	uttarnā.	kākṣa-	kakkh.
*utthāti	(Pkt. uṭṭhāi) uṭṭh ^a nā.	kākṣā-	kacch.
utpadyatē	upajnā.	kaṅkana-	kaṅgan.
utphanati	upphanā.	kaṅkata-	kaṅghā.
utsarati	ussarnā.	kacchapa-	kacchū.
udgata-	ugganā.	kajjala-	kajjal.

kañcu-	kanj, kunj. 'slough.'	kalā-	kal.
kaṭaka-	kaṭā.	kalāpa-	kalāvā.
kaṭalu-	kaṭāh [ā].	kalpayati	WP. kapp ^a ṇā.
kāṭuka-	kauṭā.	kalya-	kallh.
kāṇṭaka-	kandā.	kāṃsya-	kāssi.
kaṇṭhā-	kandhā.	kāka-	kāu.
kāti-	kai.	kācā-	[*kacca-] kanc
kathayati	kaihnā.		WP. kacc.
kanthā	kandh.	kūṇā-	kānā.
kadalī	kellā.	kāṇḍa-	kānnā.
kanduka-	khuddō.	katara-	kair.
kannyā	FP. kanneā, WP.	-kūra-	suff.—ār.
	kanj.	kārttika-	kattā, -ō kattak.
kāparda-	kauḍḍī.	kārmaṇa-	kāman.
kaphala-	kāhlā.	kāryā-	kāj.
kaphōṇi-	kūhnī.	kālā-	kāl.
kāmala-	kaul.	kāla-	kālā.
kampatṛ	kamm ^a nā.	kāśa-	kāhī.
-kara-	suff.—ār [ā].	kāṣṭha-	kāṭh.
karaṇka-	kārāḡ.	kāsā	[*kassa Pkt.
kārati	karnā.		-kaṃsa].
karabha-	WP. karhā.	kāhala-	khaṅgh.
kārīṣa-	karīh.	kīrāṇa-	kāhlā.
kārkaṭikā-	kakkaṭi.	kīṭa-	kiran.
karkara-	kakkar.	kīla-	kīṭā.
kārṇa-	kann.	kukknṭā-	kīllā.
kārtati	katt ^a nā.	kukṣi-	knkkaṭ.
	katt ^a nā.	kuṇkuma-	kukkl.
karpata	kapp ^a ṛā.	kuṇeikā-	kungū.
karpāsa-	khappar.	kuṭumba-	kunnjī.
karpara-	kapāh.	kuttayati	kuṇam.
karbara-	kabrā.	kupṭha-	knṭṭ ^a uā.
kārma-	kamm.	kuṇḍa-	khunḍhā.
karṣati	kasnā.	kuddāla-	kūṇḍā, kūṇālī.
	khaṣṣ ^a nā.	kuputra-	kudāl.
			kaputta.

kustri-	khutthi.	krōḍā	kōl.
*kubra-	kubbā.	kvathate	kaṛhnā.
cf. kubhrā.		kvātha-	kāṛhā.
kumārā-	kaur, kamārā.	kṣāra-	khār, chār.
kumbhakāra-	kamheār.	kṣīrā-	khīr.
kūla-	kul.	kṣudra-	(*ksudla)
kulattha-	kulthi.		khullā.
kulyā-	kūhl.	kṣudhā	khōh.
kūṣṭha-	kuṭṭh (plant).	kṣurā-	churā.
kuṣṭha-	kōṛh.	kṣurapra-	khurpā.
kuṣṇāti	khuss ^a nā.	ksētra-	khēt.
kūṭā-	WP. kūṛ.	khaṭvā	khatt.
kūpa-	khūh, kūā.	khaḍga-	khaggā.
kūrcā-	kucc.	khaṇḍa-	khannā.
kūrdati	kūdd ^a nā.		khand.
kūrmā-	WP. kummā.	khadirā-	khair.
kṛtā-	kittā.	kharijū	khāj.
kṛttikā-	khittī.		khujlī.
kēkara-	kairā.	kharijūra-	khajūr.
kētaka-	keṛā.	kharva-	khabhā.
kēdāra-	keārā.	khalla-	khall.
kēśarin-	kēher	khātā-	khāi.
	kēhri	khāḍati	khānā.
	kēhrā.	khādyn-	khajjā.
	kēssū.	khāri-	khāri-
kaiṃśuka-	kōṛi, krōṛ.	khiṅga-(Hemacandra).	
kōṭi-	kūlā.		khiṅga.
kōmala-	kōr.	khiccā	khieṛi.
kōra-	kōṭṭhā.	gaṇḍa-	gaṇḍā.
kōṣṭha-	kōssā.		gannī.
*kōṣma-	kōkh (W P.)	gaṇḍaka-	gaṇḍā.
kaukṣa-	kōṛmā.		ganuā, gāḍeri.
kaṇṭumba-	khēhnā.	gaṇḍūpadā-	gāḍōā.
krīḍati	kunj.	*gaudhilla-	gāḍhlā.
krūñcā-	kōh.	gamayati	gamaunā.
krōśa-			

gārgara- gargarī]	gāggar.	grāha- grāhaṇa- grāma- grāsa- ghaṭa- +manca- ghaṭayati ghaṭi- ghaṭṭayati ghaṇṭa- *ghara- gharna- ghāta- *ghātilla- ghāsā- ghuṇa- ghṛṇā glṛtā- +pūra- ghōṭaka- cakrā- cakravāka- caṅga- cañcu- cātaka- caṭati catur- caturthā- caturthi- cāturdaśa- caturvimpśati- catuska- catuspañcāsat- cātuṣpāda- cātustrimpśat-	gabā, gehā. graihn ts. gīāu, grā. grāh, gās. gharā gharaunjā. gharna. gharī. ghaṭṭ ^a nā. ghanḍ [i]. ghar. ghassā. ghau. ghail. ghau, ghā [h]. ghun. ghiz. gheō. gheōr. ghōrā. cakk [i]. cakvā. caṅgā. cunj. cīrā. caṛhnā. cau-, cu-, ca- cautthā. cauth. caudā. caub. cāuk. curanjā. cupñeā. cauntī.
garjati garjara- gardabhā- gārḥha- gala- gāḍha- gāyati gāli- gūggulu- guccha- gudā+randhra- gumpha- gurjarā- gūlgulu- gūlma- guhya- gūḍhā- gūrda- grṇāti grdhyaṭi grdhra- *grṣma- grhā- gō- gōtrā- gōdlā- gopālā- gōpura- gaurā- grathnāti granthati granthi- granthila-	gājgar. gajj ^a nā. gājjar. gadḥhā. gabbhā. gal, galī. gārḥhā. gaunā. gāl. guggal. gucchā. gōḥran. gummhā. gujj ^a r. guggal. gummā. gujjhā. gūrḥhā. guddā. gin ^a nā. gijjh ^a nā. giddh. gūmmh. see*ghara- gā. gōt. gōli. guāllā. gōerā. gōrā. gaṭṭh ^a nā. gandh ^a nā. gaṭṭh, ganḍli. gāḍhlā.		

catvārah-	cār.	chāudah-	chann.
catvārimśat	cālt.	chala-	chal, chalnā.
candana-	cañnan.	chavi-	chail.
candrá-	cand, can.	chādaa-	chauai, chaunā.
camatkāra-	camkār.	chāya-	chāu.
camara-	caūr[i].	chikkā	chikk.
campaka-	cambā+kalikā-	chidyatē	chijj ^a nā.
	cameli.	chidrá-	chiddā.
		chuttyate	chutt ^a nā.
cārman-	camm.	chēdana-	chainī.
+kāra-	cameār.	chōṭayati	H. WP.
carvayati	cabb ^a nā.		chōṛnā.
*calyati	call ^a nā.	jānghā	jangb.
cālanī	chāl ^a nī.	jāna-	jaaā.
cittā-	citt.	jānayati	jan ^a nā.
citrā-	cittā, ciṭṭā.	janma-	jamm.
citrayati	citt ^a nā.	jānya-	jann.
cirā-	cir.	jambu-	jammū.
cirbhāṭa-	cibbhar		jāmmān.
cīra-	cīrā.	jālā-	jal 'water'.
cukra-	cukkā.	jāgrat-	jāgnā.
cunṭati	cunḍanā.	jādyā-	jāddā.
culla-	cullhā.	jātā-	jāeā.
cūṣati	cūs ^a nā. ? cuṅgh ^a nā.	jānāti	jān ^a nā.
cūṇa-	cūnnā.	jāmāṭ-	jamāī.
cūḍa-	cūrā.	jāra-	jār.
caitra-	cēt.	jihvā	jībh.
cōkṣa-	cokkhā.	jivā-	jī.
cōrā-	cōr.	jivana-	jīūn.
cyutā-	cūmā.	jūṣṭa-	juṭṭhā.
chagalā	chellā.	jyēṣṭha-	jhūṭh.
*chaṭati	charṇā.	jyāiṣṭha-	jēṭṭhā.
*chaṭṭati	chaṭṭ ^a nā.	jvālati	jēṭh.
*chanṭati	chandana. cf. H.G.	ṭaṅka-	jalnā.
	cl. āṭ		ṭakā.
*chatti-	chatt.		

ṭāṅkā	ṭaṅg.	triṃṣat-	ṭiḥ.
ṭiṭṭibha-	ṭaṭihrā.	trīṇi-	tinn.
ṭvalate	ṭalnā.	truṭyati	ṭuṭṭ ^{nā} .
ḍamarū	ḍaurū.	trumpati	tummanā.
ḍākni	ḍain.	trōṭayati	torṇā.
ḍhaukatē	ḍhōnā.	tvāstṛ-	ṭhaṭṭhārā.
tākṣati	tacch ^{nā} .	dāṃṣṭrā	dāṭhā <i>q.v.</i>
tākṣan-	takhān.	dākṣiṇa-	dakkhan.
tāntu-	tand.	dagdhā-	daddh ^{nā} .
taptā-	tattā.	daṇḍā-	ḍaṇḍā.
tarakṣa-	tarakh.	dadru-	dadd.
taratī	tarnā.	dādhi-	dahī.
tarkayati	takk ^{nā} .	+b ^h āṇḍa-	ḍahīṇḍi.
tarku-	takk ^{lā} .	dānta-	dand.
tardati	ṭaḍḍ ^{nā} .	dardura-	ḍaḍḍū.
*tarpati	ṭappanā.	darbha-	ḍabbh.
tālpa-	tappaṛ.	darśayati	dass ^{nā}
tānayati	tān ^{nā} .	dāśa-	ten.
tāmrā-	tāmbā.	dāṭhā-	jāṛh, dāṛhi.
tittirā-	tittar.	dātra-	dāṭṭi.
tiraścā-	tirchā.	dāmani-	daun.
tīla-	til.	dāya-	dāj.
tīkṣṇa-	tikkhā.	dārdhya-	ḍāḍḍhā.
turati	turnā.	divasa-	dehārā.
*tula (tulā)	tulhā.	dīpā-	dīvā.
tūṣa-	toh.	duḡdhā-	duddh.
tuṣṭa-	ṭuṭṭh ^{nā} .	durlabha-	dūllā.
*tuṣmē	tusī.	dūrā-	dūr.
tuṣyati	tuss ^{nā} .	dūrvā	dubb.
tūṇa-	tunn ^{nā} .	dr̥syate	diss ^{nā} .
tūla-	tulāi.	dr̥ṣṭa-	ḍiṭṭhā.
tr̥ṇa-	tin.	devara-	deōr.
tr̥ṭiya-	tijjā, tiā.	daulittra-	dobtā.
tr̥ṣā	tēh, tiḥ.	dyūtā-	jūā.
trāsayati	tāhnā.	dramma-	damm.

drākṣā	dākh.	nimantra-	neōdā.
drāghate	dāhnā.	nimnā+apa+ dhyāna?	nimmōjhāpā.
dvātrimṣat-	battī.	nimba-	nimm.
dvādaśa-	bārā.	nirikṣa-	nirakh.
dvāra-	bār.	nirbhāgya-	nabhāg.
dvitīya-	dūjjā.	nirmala-	nimmāl.
dvāu-	dō.	nirvartatē	nibbaṇā.
dhamāni-	dhaun.	nirvati	nibhūnā.
dhāritrī	dhar ^{at} .	niścāla-	nielā.
dhavala-	dhaulā.	niścōtati	naeōrnā.
dhānyā-	dhān.	nissāṅka-	nasāṅg.
dhārā	dhār.	niṣkālyate	nikkalnā.
dhīvara-	jhīūr.	niṣputra-	naputtā.
dhūmā	dhūā.	nistarati	nittarnā.
dhūli-, *dhūḍi-	dhūr.	nissarati	nissarnā.
dhvajā	jhaṇḍā.	nīroga-	narōā.
dhvanī-	jhankār.	nfla-	lalārī.
nakulā-	naul.	nṛtyati	nacc ^a nā.
nakhā-	naūh.	pakvā-	pakkā.
nagnā-	naṅgā.	pakṣā-	pakkh, phaṅgh.
nādī	nāī.	pakṣīn-	panchī.
nanandr-	nanād.	pāksman-	phamman, phambh.
nānāndr-	nanān.	paṅgu-	pīglā.
nayati	nēnā [k].	pācyate	pacnā.
nāva-	nāu, 9.	pāncan-	panj.
nāśyati	nass ^a nā.	pāncamā-	panjamā.
naṣṭā-	natth ^a nā.	pāncaviṃṣati-	pacci.
nās+ka-	nakk.	pāncāśat	pājāh.
nasta-	natth.	pañjara-	pinj ^a rā.
nāḍī	nār.	paṭṭa-	paṭṭī.
nāpitā-	nāī.	paṭhati	paṭhnā.
nāma-	naū.	pāṭtra-	pattā.
nikāṭa-	nērā.	patha-	pahā.
nidrā-	nīd.	pathin- (pānthan)	pandh.

*padīra-	pair.	pippala-	pippal.
padma-	pabb.	pippali-	piplāmūl.
padmini	pabban.	piṣṭa-	piṭṭhī, piṭṭ ^a nā.
paraśu-	pharhā.	piṭha-	piṛhā.
paraśvaḥ	parsō.	pīdā	pīr.
parivṛṣayati	parōsnā.	pīṭala-	pilā.
parikṣā	parakh.	pucchā-	pūch.
parṇā-	pannā.	puṭa-	pur.
pardati	padd ^a nā.	puṇya-	punn.
paryaya-?	pajj, piij.	puttala-	putlā.
paryasta-	pal ^a ṇā.	putrā-	putt.
paryasti-	palthi.	purāṇā-	purānā.
pārśu-	passali.	puṣkara-	pōkkhar.
palāśī-	palāh.	pustaka-	pōṭṭhā.
par(l)yaṅka-	pahlāg.	pūrṇā-	punnā.
par(l)yāṇa-	palānā.	pūrṇimā	punneō.
pallava-	pallā.	pūryate	pujjanā.
paśca-	picchā.	pūrvārdhā-	puādh.
paścārdha-	pacādh.	pūlya-	pōl.
paścima-	pacchō.	prachāti	pucch ^a nā.
pātayati	paunā.	prṭhula-	pohllō.
pāda-	pāmā.	prṣṭhā-	piṭṭh, puṭṭhā.
pādānta-	pāid.	paundra-	pōnnā.
pādukā	paūā.	pautra-	pōttā.
pādonā-	paun.	pausa-	pōh.
pāṇiya-	pānī.	paus̥kara-	see paṣkara.
pāmān-	paū.	paustaka-	see pustaka.
pārśvā-	pāssā.	prakhyānā-	pakhānā.
pāśa-	phāhā.	prathamā-	paihlā.
pīṃṣati	pīhnā.	prativāsin-	paṛans(s)ī.
pi'echā	picch.	prapautra-	paṛōṭṭā.
pīñjayati	pinjanā.	prablā-	paih, pauh.
pīṇḍa-	pinn, pīṇḍā.	pralambatē	palainnā.
piṭr'-	peō.	pravahana-	pōhan.
pitta-	pittā.	prastara-	patthar.

prasvidyate	pijanā.	hhārati	hharnā.
prasvāda-	parseṭ.	bhasman-	bhass.
prahara-	paihr.	bbāgā	bhau.
prāpayati	paunā.	bhāginēya-	bhān ^a jā.
priyakāra-	peārā.	bhāṇḍāgāra-	bbāḍeār.
prēṅkhā	pīgh.	hhugna-	hhuggā.
proṅchati	pūjhnā.	bbūmi	bhū.
phaṇā-	phan.	bhr̥jjāti	bhnjj ^a nā.
phāla-	phal.	bhēdra-	bhēd.
phālguna-	phaggan.	hhramati	hhaūnā.
phāla-	phālā.	bhramara-	bhaur.
phulla-	phull.	bhrāṣṭra	bhaṭṭh.
handhati	bannhnā.	bhr̥ṣṭ(r-	bbāi.
harkara-	bakk ^a rā.	bhrū-	bhaū.
halivārda-	bahld.	mākṣā	macchar.
hahutva-	bauht.	mākṣikā	makkhi.
hāhū-	hāh.	majjā	mijjh.
bāhya-	hājh.	mañcaka-	manjā.
bindū-	bund.	mañjīṣṭhā	majjīṭh.
	bind.	maṭha-	maṭhī.
hivā-	hil.	maṇikāra-	maneār.
bīsa-	hhē(h).	mātsya-	macch.
bīja-	bī.	mathrā-	maṭhā.?
būdhate	bujjh ^a nā,	manthāna-	madhānī.
bubbukṣā	bhukkh.	māntra-	mand.
busā-	hhōh.	manda-	man-
br̥dha-	buddhā.	+akṣa-	manākkhā.
brāhmaṇa-	bāhman.	+kāra-	māḍāri.
bhaktā-	hhattā.	+dhainava	mauēhmā.
bhagini	bhain.	mandiman-	manuō.
bhagna-	hhagg ^a nā.	manuṣyā-	mnps.
bhaṅgā	bhaṅg.	markāta-	makkar.
hhajyatē	hhajj ^a nā.	mallati	mall ^a nā.
hhaṭṭa-	hhaṭṭ.	mastaka	matthā.
bhadrā-	*hhadla- bhalā.	mahārgha-	maihgā.

māhiṣī	māih.
māṃsā-	mās.
māghā-	māgh.
māṇikya-	māuak.
māṭṭ-	mā.
mādhyā-	mājhi.
mārga	magg, magari.
mārgate	maṅg ^a nā.
mārgasāra-	magghar.
mārttika-	maṭṭī.
mālya-	māhl.
māṣa-	māh.
māsānta	masāḍ.
mitrā-	mitt.
milati	milnā.
miśrā-	missā.
miṣṭa-	miṭṭhā.
mukulayati	maulnā.
mukta-	mukk ^a nā.
*mukna. }	
mukha-	mūh.
mukhara-	mōhrī.
muñjā	munj.
muṇḍayati	munṇ ^a nā.
mutkala-	mōklā.
mudgā-	mūṅgī.
muṣṭī-	muṭṭh.
mūsala-	mōhlā.
mustā	motthā, moth.
mūtra-	mūt.
mūrdhān-	muddh.
mūlya-	mull.
mṛtā-	mōeā.
mṛttikā	miṭṭī.
mṛṣṭa-	maṭṭhā.

mekhalā	miṭṭnā.
mēgha-	hamēl.?
mēdas-	mīh.
mauktika-	majjā, q. v.
mrakṣaṇa-	mōtti.
yaññōpavīta-	makkhan.
yāti.	janeau.
yadā-	jai.
yādi-	jā.
yantra	jē.
yābhati	jandā.
yabdhā.	jaihnā.
yāva-	jaddhā.
*yavākarā-	jaū.
yaṣṭī-	juār.
yasya-	*laṭṭha, q. v.
yāti	jīh.
yugā+la-	jānā.
yugma-	jūlā.
yūkā	jug.
yōktra-	jū.
yōgya-	jōt.
yōni-	jōggā.
rakta	jūn.
rakṣā	rattā.
raṅga-	rakkh.
rājju	raṅg.
raṇḍā-	lajj.
rātna-	rann, raṇḍi.
rāsmī-	ratti?
rāsa-	rassi.
rājan-	rauh.
rāji-	rāi.
rājñī	rāi.
	rānī.

rājyā-	rāj.	vakṣaskāra-	bakḥārā.
rātri-	rāt.	vājra-	bajj.
*rindhati	rinnh ^a nā.	vaṇijja-	ban ^a j.
rukṣā-	rukkh, 'tree'.	vaṇṭati	baṇḍ ^a nā.
rucyate	rucnā.	vatsā-	bacchā.
rudhyate	rujjh ^a nā.	vadhū-	bahū.
*rundhati	runuh ^a nā.	vandhyā-	banjh.
ruṣyati	russ ^a nā.	vamri-	barmī.?
rūkṣā-	rukkhā.	vārga-	bagg.
rūpya-	rūppā.	vartaka-	baṭṭerā.
rōdati	rōnā.	vartatē	batt ^a ṇa.
rōman-	rū, rōṣ.	vartīs-	} bāṭ.
rauḥma-	rōk.	vartiman-	
*lakkuṭa-	lakkar.	vartikā-	battī.
lagyati	lagg ^a nā.	vardhati	baḍḍh ^a nā.
laghū-	lauhḍḍā.	vardhatē	badhnā.
laṅghate	laṅgh ^a nā.	vārdhra-	baddhī.
lajjā	lajj.	varṣa-	barhā.
*latṭha-	latṭh, lātṭhī.	varṣati	barinnā.
labhyate	labbh ^a nā.	valka-	bakk.
lamba-	lambā.	valgā	bāg.
lardayati	ladd ^a nā.	valgū-	baggā.
lavana-	nūn.	vallabha-	ballī.
lāgayati	launā.	valli-	bēl.
lābha-	lāhā.	vāsa-	bāh.
lipyate	lipp ^a nā.	vahaṅgikā	bāihgī.
limpāti	limb ^a nā.	vāgurā-	bair.
likṣā	likh.	vāta-	bau.
lēkhā-	lih.	vādyā-	bājjā.
lōṭha-	lōṭhā.	vādyate	bajjanā.
loman-	lū.	vānara-	bāndar.
lōbā-	lōhā.	vāmana-	baunnā.
vaṃṣā-	banjh, bās.	vārttā-	bāt.
vakrā-	bingā.	vārdala-	baddal.
vākṣas-	bakkhī.	vāla-	bāl.

vāṣpa-	bhāph.	śaṅkhā-	saṅgh (†).
vimṣatī-	bīh.	śata-	sau.
vikirati	bikkharnā.	śapatha-	saūh.
	bakḥernā.	śāhda-	saddā.
viechādayati	bachaunā.	śāmba-	samm.
vitasti	bitth.	śayyā	sēj, chēj.
vittā-	hit(t).	śarkarā	sakkar.
vidyāt-	bijj, bijlī.	śālka-	snkk.
vidhi-	hēhmātā.	śalya-	sall, sellā.
vinā-	bin(ā).	*śalyaka-	sāhiṅg.
vimdhāte	hinuh ^a nā.	śasā-	sahā.
viphalā-	hēhlā.	śānti-	sād.
vibhittaka	bahērā.	śāti-	sārhi.
vivāhā-	beāh.	śikya-	chikkā.
viśvānara-	bnsantari	śikṣā	sikkh.
viśvāsa-	hasāh.	śilā	sil.
viśa-	bāh.	śītā-	sī.
viśamyate	hisamnā.	+kāla-	seāl.
viṣṭhā	biṭṭh.	śitala-	sillhā.
vismarati	hissarnā.	śoṇṭhi-	sundh.
vinā-	hīn.	śudhyate	sujjh ^a nā.
viṭhi-	bīhī.	śulha-	snhb.
vīrā-	hīr.	śūṣka-	sukkhā.
vṛtti-	butti.		sukkā.
vṛddhi-	hāddhī?	śūnyā-	sunnā.
vṛścika-	bicchū.	śrṅkhala-	snūgal.
vēdha-	bēh.	śrūga-	siṅg.
vēṣṭa-	bēhrā.	śrṇōti	sun ^a nā.
vāira-	(Pkt. vaira-)	śēkbara-	sēlrā.
	bair.	śaimhya-	sēm.
vairāgya-	barāg.	*śōdhi-	sūh.
vyāghrā-	bāgh.	śodhani	sūhni.
śaknōti		śōbhate	sohnā.
śakyatē	saknā.	śmaśāna-	masān.
śaṅkā.	saṅg.	śmāsrū	mucch.
śaṅkū-	saṅg.		mass.

śyāmala-	saulā.	siṃhā-	sīh.
śrāvāṇa-	saun.	siṃcati	sinjanā.
śrēṣṭhin-	seṭh.	siddha-	siddhā.
ślāghate	srauhnā.	siddhrā- }	sidhrā.
śvāsura-	sauhrā.	sīdhyati	sijjhanā.
śvaśrū	sass.	suptā-	suttā.
śvāsa-	sāh.	suruṅgā	surāg.
ṣaṭ-	chṣ.	suvārṇa-	siṇnā.
ṣaṭka-	chikkā.	sūkarā-	sūr.
ṣaṣṭi-	saṭṭh.	sūci-	sūi.
ṣoḍaśan-	sōḷḷ.	sūtra-	sūt.
saṅkuṭati	suṅgaṇnā.	sūtrayate	sūtnā.
sajja	sajjā.	sōma+vāra-	sūbār.
saṃjñā	sain.	saubhāghya-	suhāg.
sāktu-	sattū.	skandhā-	kānnhā.
sākthin-	saṭṭhal.	skambha-	khambā.
saṅkucyate	saṅgucē ^{nā} .	stānā-	than.
satkārayati	sakārṇā.	stabaka-	thabbā.
sattvā-	saṭ.	stambha-	thammh(ā).
satyā-	sacc.	stōkā-	thōṛā.
sant-	dā.	sthāvira-	ṭhērā.
sandēsa-	sanēhā.	sthāgha-	thab.
sandhyā	sanjh.	sthāna-	thānī.
sapātnī	(H.) saut.	sthāman-	thāu.
sapāda-	savā.	sthālī	thālī.
saputra-	saut.	sthūlā-	ṭhullhā.
saptān-	satt.	snāti	nhaunā.
saptatī	sattar.	snuṣā	nūh.
sambudhyati	sa ⁿ jhā.	snēha-	nēh.
sambhālayati	sambhālnā.	sphuṭyate	phuṭṭ ^{nā} .
sarpā-	sapp.	sphoṭayati	phōṛnā.
sarṣapa-	sarhō.	syālā-	sālā.
salavaṇa-	salūnā.	svāpati	saunā.
sāhatē	sailnā.	svārṇa-	suvārṇa.
sāṃśa-	sājh.	svāmin-	sāī.
sārdha-	sāḍh.		

hamsá-	hans.	+tala-	(ha)thēli.
haṭṭa-	haṭṭ.	hastin-	hātthī.
haḍḍa-	haḍḍ.	hārītaki-	harar.
hariṇā-	hiran.	hāsyā-	hāssā.
haridrā-	halhdi.	huṇḍa-	huṇḍ, hunu.
hala-	hal.	hṛdaya-	hīā.
hāsta-	hatth.		

PART II.

A

LUDHIĀNĪ PHONETIC READER

(Thesis approved for the *Laura-Soames Prize for Phonetics*
by the *University College, London.*)

PREFACE.

The Ludhiānī Phonetic Reader is very welcome. It will be welcomed especially by those who desire to study the pronunciation of this Panjābī dialect.

The main body of the work consists of twelve tales which are given in phonetic script with an English translation and a vocabulary of between 600 and 700 words. There is an Introduction on the sounds, describing in detail vowels, consonants, assimilation, stress, tones and intonation. Thanks to the employment of the alphabet of the International Phonetic Association, it is possible for one who has made a study of that alphabet to get a really good idea of how the language is pronounced.

The author is doubly qualified for the task he has undertaken. Firstly, all his life he has spoken the dialect which he has here described; and secondly, he has made a prolonged study of Phonetics under the lecturers of the University of London, who have assisted him in his investigations and checked his conclusions.

A comparison may profitably be made between this Reader and my own little volume "A Panjabi Phonetic Reader" (London University Press), which deals with the dialect of north-east Gujranwala, spoken 60 miles north of Lahore, while Ludhiana, the home of Lodhiānī is about 100 miles south-east of Lahore. It is possible to compare the two dialects in their vocabulary, grammar and pronunciation. Dr. Jain has (very wisely in my opinion) retold three of the stories in my book, so that in their case it is possible to compare the narrative almost word by word.

To this unpretentious, but practically useful and most interesting book I wish every success.

T. GRAHAME BAILEY,
*Reader in Hindi and Urdu,
University of London.*

A

LUDHIĀNĪ PHONETIC READER.

INTRODUCTION.

1. This reader describes and records accurately in the International Phonetic Script one type of the pronunciation of Ludhiānī, the object being to facilitate its learning by foreigners, and to interest the Panjābī speakers in the study of Panjābī Phonetics in particular. For this purpose a number of texts have been transcribed preceded by brief description of the Ludhiānī sounds.

2. Ludhiānī is a dialect of Panjābī spoken at and near the town of Ludhiana. It appreciably differs in grammar and pronunciation from the Wazīrābād dialect described in Dr. Bailey's *Panjābī Phonetic Reader* as can be seen on comparing the texts Nos. 10-12 of this reader with the corresponding ones in Dr. Bailey's Reader.

3. The pronunciation represented here is that of the author himself analysed under the guidance of Miss Armstrong and Miss Ward, and finally checked by Prof. D. Jones. Where possible the results of this analysis were tested and amplified by kymographic tracings taken under the supervision of Mr. S. Jones. As is natural with a speech never taught in schools, but on the

contrary affected so much by education in and contact with alien languages, it was often difficult to decide as to which of the two or three different pronunciations of the same word belonged to the author's native tongue. Where decision could not be made, the alternative pronunciations have been described.

Ludhiānī Vowels.

4. Taking the definition of a phoneme as given in the "*Pronunciation of Russian*"¹, Ludhiānī has the following vowel-phonemes:—

Simple: i I e ε a ɔ o u ʌ ə

Diphthong: ea, eo, ʌi, ʌε, ʌɔ, ʌu, uə.

5. The nasalised forms of all the vowels and diphthongs occur in Ludhiānī.

6. As it is rather difficult to describe in words the exact way in which a vowel is formed, so that the reader may get an accurate idea of its acoustic value and formation and thus may be able to pronounce it from the given description, it is found practicable and satisfactory to compare the vowels of a given language with the cardinal ones. The latter are "a set of fixed vowel-sounds having definite tongue-positions and known acoustic qualities"². In the accompanying diagram the thick dots represent the highest tongue-positions in the formation of the cardinal vowels, while the circles represent those of the Ludhiānī vowels.

¹. By M. V. Trifimov and D. Jones (Cambridge University Press) §§ 174-75.

². *Ib.* § 110. Also see §§ 98-111. The cardinal vowels have been recorded on gramophone discs, e.g., the double-sided record, No. B804 in the catalogue of the Gramophone Co., 363, Oxford Street, London, W.

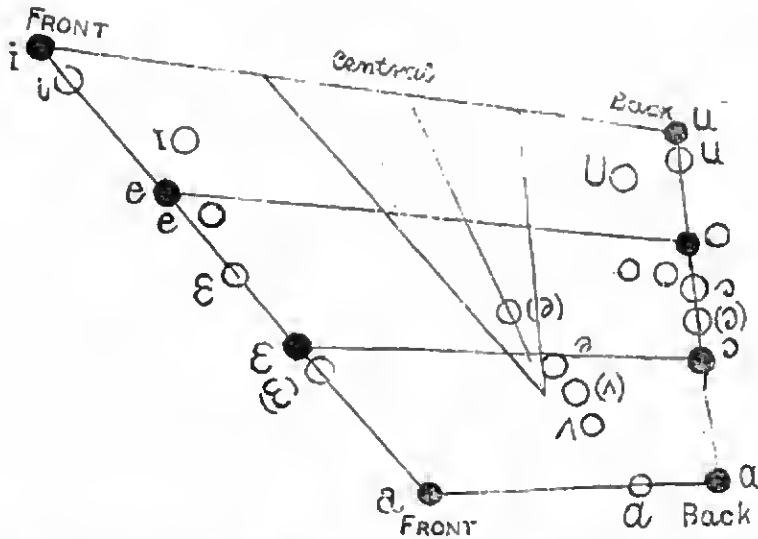


Diagram illustrating the Positions of the Principal and chief subsidiary members of the Ludhiānī vowel phonemes compared with the cardinal vowels. Symbols for subsidiary members are enclosed within brackets.

Notes on the Ludhiānī Vowels.

7. [i] is slightly more open than the cardinal vowel No. 1, but is a little closer than the English vowel in 'heed' when the latter is not diphthongised.

8. [ɪ] is the nasalised form of the Ludhiānī [i].

9. [I] lies between the cardinal vowels Nos 1 and 2. It is closer and less retracted than the English vowel in 'sit'.

10. [ɪ̃] is the nasalised form of the Ludhiānī [ɪ].

11. [e̞] is a shade lower than the cardinal vowel No. 2. It must be distinguished from the English diphthong in 'day'.

12. [ɛ̞] is the nasalised form of the Ludhiānī [ɛ].

13. [ɛ̞] lies between the cardinal vowels Nos. 2 and 3, and occurs as the final element of the diphthong [Aɛ̞] when medial.

14. [(ɛ̞)] is a subsidiary member of [ɛ̞]- phoneme, and occurs in the diphthong [Aɛ̞] when final. It is opener than the cardinal

vowel No. 3 but closer than the English vowel in 'hat'. Some speakers use this vowel alone where others use the diphthong [ʌɛ].

15. [ɛ̃] and [(ɛ̃)] are the nasalised forms of the Ludhiānī [ɛ] and [(ɛ)] respectively and are similarly used.

16. [ɑ] is nearer to cardinal vowel No. 5 than to No. 4. It is almost identical with the English vowel in 'calm'.

17. [ã] is the nasalised form of the Ludhiānī [ɑ].

18. [ɔ] lies between cardinal vowels Nos. 6 and 7, more towards No. 7 than towards No. 6. It occurs in the diphthong [ʌɔ] when not final.

19. [(ɔ)] is a subsidiary member of the [ɔ-]phoneme and occurs in the diphthong [ʌɔ] when final. It is more towards the cardinal vowel No. 6 than towards No. 7.

20. 21. [ɔ̃] and [(ɔ̃)] are the nasalised forms of the Ludhiānī [ɔ] and [(ɔ)] respectively and are similarly used.

22. [o] is a shade opener than the cardinal vowel No. 7. It must be distinguished from the English diphthong in 'pole'.

23. [õ] is the nasalised form of the Ludhiānī [o].

24. [u] lies between the cardinal vowels Nos. 7 and 8. It is a little closer than the English vowel in 'put'.

25. [ũ] is the nasalised form of the Ludhiānī [u].

26. [ʊ] is a shade opener than the cardinal vowel No. 8. It is quite back whereas the English vowel in 'soon' is somewhat advanced.

27. [ũ] is the nasalised form of the Ludhiānī [ʊ].

28. [ʌ] is intermediate between the English vowel in 'hut' and the cardinal vowel No. 5. It occurs in prominent syllables closed by a single or short consonant.

29. [(ʌ)] is a subsidiary member of the [ʌ]-phoneme and is somewhat closer than the principal member. It is almost identical

with the English vowel in 'hut', and occurs in stressed open syllables.

30. 31. [ɔ̃] and [(ɔ̃)] are the nasalised forms of the Ludhiānī [ɔ] and [(ɔ)] respectively and are similarly used.

32. [ə] is a little closer than [(ɔ)] and is used in stressed syllables closed by long consonants and followed by a long open or a short closed syllable as in ('pət:ɔ) 'leaf', ('cəd:ər) 'sheet'.

33. [(ə)] is a subsidiary member of the ə-phoneme and is similar to the English sound of a in 'agree'. It is used in unstressed syllables. A very short non-syllabic [ə] is generally heard after final plosive consonants especially when long.

34. 35. [õ] and [(õ)] are the nasalised forms of the Ludhiānī [ə] and [(ə)] respectively and are similarly used.

The Ludhiānī Diphthongs.

36. Ludhiānī has a large number of diphthongs. They are distinctly rising and long when occurring in syllables closed by a short or single consonant, and as such are denoted by double length-mark (:). In other positions they are more like falling or level diphthongs especially when final. The final element of the rising diphthongs is somewhat closer than that of the falling or level ones. Sometimes the rising and falling varieties distinguish words, and in such cases also, the rising one is marked with (:) as in (peɔ) 'fallen' but (peɔ:) 'cause to drink', (leɔ) 'taken' but (leɔ:) 'bring'.

37. In a nasal diphthong it is usually the final element that is nasalised. Sometimes especially in the vicinity of a nasal consonant the whole is nasalised.

38. [eɔ]. Its initial and final elements are the same as the Ludhiānī [e] and [ɔ].

¹. See §§ 83—84.

39. [eã] is the nasal form of [ea].
40. [eo] - initial and final elements same as [e] and [o].
41. [eõ] - the nasal form of [eo].
42. [Ai]. Its initial element is the same as the subsidiary member of the Ludhiānī A-phoneme. The final element is a shade opener than the Ludhiānī [i].
43. [Aĩ] is the nasal form of [Ai].
44. [Aε]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme. The final element is [ε] or [(ε)] as described above.
45. [Aẽ] is the nasal form of [Aε].
46. [Aɔ]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme and the final element [ɔ] or [(ɔ)] under conditions described above.
47. [Aõ] is the nasal form of [Aɔ].
48. [Au.] Its first element is the subsidiary member of the Ludhiānī A-phoneme, and the final element a shade opener than the Ludhiānī [u].
49. [Aũ] is the nasal form of [Au].
50. [uɑ]. Its initial and final elements are the same as the Ludhiānī vowels [u] and [ɑ].
51. [uã] is the nasal form of [uɑ].

Ludhiānī Consonants.

52. In the following chart the Ludhiānī consonants have been arranged in such a way that the vertical columns show the place of articulation, and the horizontal rows the manner of articulation.

	Bilabial.	Labio-Dental.	Dental.	Post-dental.	Alveolar.	Post-alveolar.	Palato-alveolar.	Palatal.	Velar.	Glottal.
Plosive —	p, ph, b		t, th, d			t, th, d			k, kh, g	
Affricate —							c, ch, j			
Nasal —	m		(n)		n	(n)	(n)	(p)	ŋ	
Lateral —					l					
Rolled —					r					
Flapped —						r				
Fricative —	(f v)	(f v)	(θ ð)	s		(ɹ)	(ʃ)	j	(x)	h

The symbols within brackets represent subsidiary members of phonemes.

Plosives.

53. The voiceless unaspirated plosives of Ludhiānī [p, t, t̪, k] are altogether free from aspiration, i.e. they are pronounced without any insertion of h-sound between their plosion and the following vowel. The voiceless aspirated plosives [ph, th, t̪h, kh], however, are fully aspirated, i.e. a full sound of [h] is inserted between their plosion and the following vowel. The voiced plosives [b, d, ɖ, g] are more fully voiced than in English.

54. [p, ph, b] — the place of articulation as in the English Bilabial plosives.

55. [t, th, d] are dental as in Italian or French. In pronouncing them the tip of the tongue rests behind the lower teeth, and the blade makes an occlusion of considerable area at the back of the upper teeth.

56. [t̪, t̪h, ɖ] are commonly formed on the inside of the teeth-ridge further back than the English alveolar plosives.

57. [k, kh, g] — the place of articulation as in English Velar plosives.

58. Plosives are either fully exploded, or are accompanied by a vocalic off-glide which, especially after long consonants, is often sufficient to be represented by [ə]. When however, an unaspirated plosive is followed by another of the same articulation, the first is not exploded, e.g. (kat gea) but (lag, gea); (ɖat ke) but (ruki ke); (be:c dɪ:t̪a) but [be:c, chəq:ea]

Affricates.

59. In pronouncing [c, ch, ɟ] the tip of the tongue touches the lower teeth, and the front part being raised is brought into contact with the forepart of the hard palate. At the same time, a part of the tongue-blade touches the back of the teeth ridge.

Nasals.

60. [m] as in English.

61. [n.] The chief member of this phoneme is formed by the tip of the tongue against the central part of the teeth-ridge, a little behind the English 'n'.

The first subsidiary member is a forward variety used before dental plosives and articulated at the same place as they.

The second subsidiary member is a back variety used before post-alveolar plosives, and articulated at the same place as they.

The third subsidiary member is a palatalised variety used before [c, ch, j] and articulated at the same place as they.

Some speakers palatalise it so much that in their case it may well be represented by 'p'.

62. [ŋ] as the sound of ng in English word 'King.'

Lateral.

63. [l] is nearly the same as the clear variety of [l] in 'black'. There is a subsidiary member used before dental plosives and articulated at the upper teeth.

Rolled and flapped.

64. [r] is rolled sound as in Scotch or in English singing. It consists of a single tap; at the end of a word, however, it may have more than one tap: [r] is always preceded and followed by a small vocalic sound.

65. [ɾ]. In making this sound, the tip of the tongue is curled up considerably behind the teeth-ridge from whence when released it makes a flap against the ridge. For the fricative variety used as a subsidiary member, see under **Fricatives**.

Fricatives.

67. [ɸ] is a labio-dental sound with a very slight friction in forming which the inside of the lower lip lightly touches the upper teeth. It is often pronounced as a weak plosive [b], and is used in place of [b] between vowels when coming in an unprominent syllable.

68. [f̥] is the corresponding voiceless sound used instead of [ph] under similar conditions.

Sometimes the bilabial varieties are used especially before a consonant.

69. [(θ)] resembles English (th) in 'thin' but is weaker. It is used instead of [th] when followed by [d] which then becomes [θ].

70. [(ð)] is the corresponding voiced sound substituted for [d] after [θ].

71. [(x)] resembles Scotch (ch) in 'loch' but is articulated in a more forward place. It is used for [kh] before a consonant.

72. [(ç)] is a sound between [s] and the German consonant in 'Ich'. It is substituted for [ch] before [c] and a few other consonants.

73. [S] is nearly the same as in English.

74. [(ɣ)] formed considerably behind the teeth-ridge is substituted for [r] before [n, l] or a dental plosive.

75. [J] resembles [y] in English 'yes' but is more fricative. Initially it is often replaced by [ɟ]. It also occurs as nasal.

76. [h] as in English. Between vowels it becomes partly or fully voiced.

Assimilation.

The following cases of assimilation are to be found in Ludhiānī:—

77. (1) Regressive assimilation takes place between neighbouring unaspirated plosives and affricates:

ɪk ɡɪd:əɾ > ɪkɡɪd:əɾ¹

peo put dīā > peo put dīā

kad tō > kad tō

lāb: pea > lāb pea.

bac ɟa > bac ɟa.

78. (2) An unvoiced aspirated plosive after a short vowel; if followed by an unaspirated plosive of the same articulation, becomes a kind of fricative resembling [h] followed by a short stop of the same articulation e.g.

¹. The sign ◌ means partly voiced, ◌ means devoiced.

lakh ke > lahk ke
 puc:h cuk:ea > puh- puc-?
 gath top:karke
 rath tō > raht tō
 aṭh tət:iā > aṭt tət:iā.

79. (3) After a long vowel, however, the unvoiced aspirated plosive becomes the corresponding fricative when followed by an unaspirated plosive¹, e.g.

de:kh ke > de:x ke
 de:kh da > de:xda
 bu:ṭh da > bu:ṭ ṭa (for [d] > [ṭ], see §70.)

80. (4) If the following plosive also is aspirated, the aspiration of the first is lost, e.g.

de:kh khā > de:k khā
 saṭ:ph phək:i > saṭ:p phək:i
 saṭh thoṛa si > saṭ thoṛa si.

81. (5) An [h] is partially or fully voiced when a word beginning with it comes after a vowel, e.g.

ki hoēa > ki foēa.

82. (6) A dental plosive followed by a palato-alveolar affricate undergoes regressive assimilation, e.g.

edalet cə > edalac cə
 kad Janə > kaʃ Janə
 kad cəleə si > kac cəleə si.

Stress.

83. There is a feature of Lūdhīānī pronunciation which closely resembles a weak kind of stress. It is, however, not a real force-accent, but a combination of length and pitch, sometimes accompanied by variations in vowel-quality. A syllable thus affected may be called pseudo-stressed, but for convenience we use the term 'stressed'.

¹ This does not hold good in the case of the post-alveolar unvoiced aspirated plosive, thus

kaṭh da; kaṭh tut:ea > kaṭt tut:ea.

84. The following pairs of words illustrate this feature of the language. The syllables with this pseudo-stress are marked with ordinary stress mark preceding the syllable:

'tarkā 'seasoning'	tarkā: 'get (a dish) seasoned'.
'sutā 'attention'	su'tā: 'cause to be drawn out'.
'kə'atā 'thick clouds'	kə'atā: kə'tā: or kə'tā: 'decrease'.
'rālā 'mixture'	rə'lā: 'cause to be mixed, mix'.
'pālā 'ladle'	pə'lā: 'cause to drink'.
'sastā 'cheap'	səs'tā: 'wait (a minute)'.
'phatka 'dashing, jerking'	phət'ka: 'cause to be dashed'.

Length.

85. Length is a significant attribute of Ludhiānī speech. Four degrees of length are recognisable, viz., very short, short, half-long and long, but in transcription the long sounds only are marked with [:], others are left unmarked. The following principles, however, will guide the student in determining the length of a sound in any particular word.

86. (1) [i, e, a, o, u]¹ are long in syllables closed by a short consonant, and in final positions, when stressed as in (bi:n) 'flute', (də'kha:) 'show'. In open syllables other than the final stressed ones they are half-long as in (kala) 'black'. Before a pause in an unstressed position, they are half-long tending to long. Before long consonants or groups of equivalent length they are short as in (kan:a) 'reed', (Janda) 'going'. They are seldom short otherwise; but when so, their shortness is denoted by the sign [—] placed over them as in (kēha) 'said'.

87. (2) [i, u, ʌ] are short in stressed syllables open or closed by a short consonant as in (din) 'day', ('pata) 'clue'. In syllables closed by a long consonant or a group of equivalent length, [ɪ] and [ʊ] become very short as in (dinda) 'giving', (dili) 'Delhi'. So is [ʊ] in unstressed syllables whether open or closed (su'na:) 'relate', (mur'da:r) 'dead'. [ə] is always very short.

1 Including ɛ, ɔ when occurring as monophthongs.

88. (3) Diphthongs behave like [i e a o u] as regards length.

89. (4) A consonant is short at the beginning of a word. In other positions it may be short, half-long or long.

90. Distinction must be made between a long and a double consonant. The latter is a little longer than the former, and has an extra-impulse on its last part. In transcription a long consonant is denoted by the length mark[:], and a double consonant by doubling the symbol. When a nasal consonant followed by a plosive behaves like a double consonant it is distinguished by adding half-length mark to the nasal where there is nothing else to show it.

Thus:—

sadda 'inviting'	səd:a 'invitation'
Jiddi f. 'discussing'	Jiddi adj. 'obstinate'
bānda 'being made'	bānda 'slave'
Jānda 'knowing'	Jānda 'going'
din da 'of the day'	dinda 'giving'
hun da 'of now'	hunda 'being'
bun'da 'weaving'	bunda 'ear ornament'

Tones.

91. Apart from sentence intonation Ludhiānī has two special 'tones' which distinguish words. Sometimes by combining them a third special tone is produced. The nature of these tones is practically the same as in the Wazīrabād dialect described by Dr. Bailey, except that the third or combined tone is not so common in Ludhiānī.

92. The tones are as follows:—

(1) *Low-rising* (or briefly *low*) tone represented by the sign [˥] placed before the vowel "begins about a tone above the lowest note which the speaker can command, rises about two semi-

tones' and sometimes falls again about a tone'. There is a considerable feeling of constraint in the larynx. Syllables with the low-tone are often produced with creaky voice.

93. (2) *High-falling* (or briefly *high*) tone represented by the sign [ˆ] placed over the vowel is uttered about a fifth (seven semi-tones) above the first note of the low rising tone. The voice generally falls about a tone from the highest tone'.

94. (3) In the combined tone the low rising tone always comes first.

95. The acoustic effect of tones (1) and (2) is somewhat similar to that of the Chinese Tones Nos. 3 and 4 as spoken by Yuen Ren Chao in Lesson 2 called "Finals in all tones", and recorded in the gramophone disc No. 2—S(93654) of the Columbia Phonograph Company New York¹. The last part of the Chinese third tone rises much higher than that of the Ludhiānī low-rising tone.

96. There are numerous pairs of words which are distinguished by the special tones only, *e.g.*

average middle pitch	low-rising	high-falling	combined
kōṛa 'whip'	k _o ṛa 'horse'	kôṛa 'leper'	—
toēa 'pit'	t _o ēa 'carried'	tôēa 'touched'	—
ka 'of'	k _a 'grass'.	kâ <i>obl. sing.</i> of Interr. pron. used for Inanimate objects.	k _a â 'grass'
mā 'mother'	—	mâ 'black bean'	—
caṛ 'hangnail'	c _a ṛ 'fall'	câṛ 'rise'	—

1. In the Reader Dr. Bailey said "four or five semi-tones" but he modified it afterwards. Bloch in *Mélanges Vénèziens* p. 58.

2. Lesson 2 of his "*Gramophone Course of the Chinese National Language*", Commercial Press, Shanghai.

Notes on Ludhiānī tones.

97. Syllables uttered with high tone are always stressed, while those uttered with low tone may or may not be stressed¹, e.g., 'gāda 'ass', (mə'lā:) 'boatman', (nə'khid:) 'mean', (bə'gri) 'trap'; ('p.ara) 'bundle' but (pə'ra:) 'cause to be filled', ('k.ata) 'thick clouds' but (kə'ʔa:) *v.t.* 'decrease'.

98. A low-tone syllable often affects its neighbouring syllable. Thus (pə'rai) may be pronounced (pə'r.ai) or (pə'r.ai), (pə'r.ai) may be pronounced (pə'r.ai) or (pə'rai).

99. In whispered speech the distinction of special tones disappears. The low tone, however, can be detected on account of laryngeal constraint².

100. When a high-tone syllable comes in an unstressed¹ position, especially in the vicinity of another high-tone syllable, it loses its high pitch to a great extent, and may even sound to be of middle pitch. Thus in (ō kida put: ʔi) 'whose son is -he?' (ō) or (ki-) may lose the high-tone if unstressed.

Intonation.

101. Intonation is a significant element of speech in Ludhiānī. Thus [pm] pronounced in mid-falling tone means 'yes', in high-rising tone expresses 'surprise' and is used as an equivalent of 'I beg your pardon', in low-falling rising tone it expresses a kind of challenge, and in high-level tone it expresses 'disapproval'.

102. Ludhiānī intonation has not yet been fully investigated. Broadly speaking, there are two sentence tunes, one falling and the other rising. The first is used where nothing more is implied *i.e.* in plain statements, questions containing Interrogative words, requests, commands etc. The second is used where something more is implied *i.e.* in incomplete speech, in questions requiring 'yes' or 'no' as their answer, in expressing surprise, etc.

1. See §§ 83-84.

2. See *Bulletin of the School of Oriental Studies, London*. Vol. IV pt. 1, p. 213.

103. Plain Statements:—

asī pində cə:he ā
(We are going to the village.)

munḍa hūnē gea e
(The boy has just gone.)

104. Questions containing a specific interrogative word:—

tera ki naḍ ē
(What is your name?)

munḍa kit:he gea?
(Where has the boy gone?)

105. Requests and Commands:—

ḡara kaləm dā:ko
(Please give me the pen.)

thali ure karī
(Pass the plate this side.)

106. Incomplete Statement:—

o:s ḡulahe de
(of that weaver

do tēḷā si
there were two daughters

te ik put: ||
and one son ||)

107. Questions requiring 'yes' or 'no' as their answer:—

tusi dī:lō ae ḍḍ?
(Do you come from Delhi?)

tū babu da put ē?
(Are you Bābū's son?)

108. Surprise:—

əc:hə | hūn paṇḡ bāḡ gae?
(Hallo! | Is it five o'clock now?)

Additional notes on the Ludhiānī sounds.

(*Arabic numerals refer to the paragraphs of the Reader*).

38a. Some speakers begin the diphthong [ea] with a higher tongue-position so that in their case it can be transcribed as [Ia]¹. In the Gurmukhī script the first element is represented by the same symbol as the short [i] (*i.e.* I). In rapid speech the diphthong may even become [Ja].

40a. The remarks about [ea] apply to [eo] also.

42a. The older vowel-groups in the interior of a word which should have phonologically developed into the diphthong [ai] appear as [æ].

48a. The same remarks as in [ai] except that the older vowel-groups appear as [ʌ].

50a. Some speakers begin the diphthong [ua] with an opener tongue-position.

58a. In intervocalic positions, [ph] and to a less extent [th, th.kh] are aspirated to a less degree and tend to become fricatives. Thus (sapha) 'turban' is often pronounced (sɤfɤ).

58b. Similarly [b] and to a less extent [d, d, g] between vowels are pronounced with loose articulation so that they resemble somewhat the corresponding fricatives. Thus (daba) 'law suit' is often pronounced as (dɤvɤ).

59a. Between vowels [ʃ] and [ch] tend to be pronounced as forward [J+] (*i.e.* sonant of ɕ) and [ɕ] respectively. Thus (raʃa) 'king' and (bɤ'cha:) 'spread' are often pronounced (raJ+a) and (be'ɕa).

61a. The dental and post-alveolar varieties of [n] do not occur initially or between vowels, hence the native name² of the

1. Compare a similar case in English where the prefix ex-, the suffix -est etc., may be pronounced with e or I.

2. The native name of the Gurmukhī letter representing [k] is (kək:ɤ) of that representing (kh) is (khɔ:kha) and so on.

Gurmukhi letters representing these sounds is (nən:a) and (nâna) pronounced with alveolar [n].

61b. Similar is the case with [ɲ], the Gurmukhī letter being called [ṆṆ:a].

61c. [ɲ] usually results from [i] followed by [e, a, o, u] when one or both of them is nasalised.

62a. [ŋ] also does not occur initially or doubled. The Gurmukhī letter representing this sound is called [ṅga].

64r. Some speakers with a speech defect use a fricative [t̪] instead of rolled [r]. That, however, is considered incorrect.

64b. [r] is never doubled, hence the native name of the Gurmukhī letter representing this sound is [raɾa].

65a. [ɽ] does not occur at the beginning of a word, nor is it doubled. The name of the Gurmukhī symbol is (raɽa) or [râɽa].

66b. There is a number of words, however, in which [r] and [ɽ] come together, e.g. (kaɽa) 'hard', [kâɽɽ bârɽe] 'black and grey (hair)', (harɽā) obl. pl. of (harɽ) 'myrebalan' (khâɽa,) 'rough-book' etc. Some speakers use a retroflex fricative variety [ɽ̠] instead of [r] which with [ɽ] gives the impression of a long [ɽ].

67a. [v] does not occur long or double nor initially and finally except in the name of the Gurmukhī symbol for this sound which is [vaɽa] or [vâɽa]. In orthography it is very often represented by the native symbol for [b] and sometimes also pronounced so.

72a. [ɸ, ɸ, ɸ, x] and [ɸ] are not independent phonemes in Ludhiānī but occur as alternative or subsidiary sounds for [ph. b, th, d, kh] and [ɸ(h)] respectively.

76a. [h] does not occur long or double except in (ohho) 'alas'! The name of the Gurmukhī symbol for this sound is [haho].

**Chief difficulties experienced by English speakers
in learning Ludhiānī and vice versa.**

76b. English speakers find it difficult to pronounce nasal vowels while Ludhiānī speakers often nasalise English vowels in the vicinity of nasal consonants.

76c. English diphthongs [eɪ, oʊ] are pronounced as [e:, o:] by Ludhiānī speakers, while Ludhiānī [e, o] are pronounced as diphthongs [eɪ, oʊ] by English speakers.

76d. English speakers fail to make any distinction between the Ludhiānī unaspirated and aspirated voiceless plosives and affricates [p, t, t̪, k, c], whereas the Ludhiānī speakers do not aspirate the similar English sounds [p, t, k, tʃ].

76e. English speakers do not distinguish between the Ludhiānī dental [t, d] and post alveolar [t̪, d̪] pronouncing them always as alveolar sounds. Ludhiānī speakers pronounce the English alveolar [t, d] as post alveolar [t̪, d̪].

76f. The English affricates [tʃ, dʒ] are articulated by the tip of the tongue, while the Ludhiānī [c, ʃ] are articulated by the blade, the tip remaining depressed behind the lower teeth.

76g. Ludhiānī speakers pronounce the English [θ, ð] as dental [t̪h, d̪] respectively.

76h. English speakers find it difficult to pronounce the Ludhiānī [ɾ] sound, while Ludhiānī speakers pronounce the [ɹ] of English orthography everywhere as rolled [ɾ].

Length.

85a. Besides these four grades, there are variations in length caused by the vicinity of certain consonants, e.g. a vowel is longer before a voiced than before an unvoiced consonant. It is also longer before a short than before a long consonant. A nasal consonant is longer after a short than after a long vowel. This seems to be a general phenomenon found in most languages.¹ Length of a vowel in languages varies with its quality also.

(1) See D. Jones "Outlines of English Phonetics" §§ 537-57; Trofimov and Jones "Pronunciation of Russian" §§ 736-59; E. A. Meyer "Englische Lautdauer" in Vol. VIII pt. 3 of *Skrifter utgiva af K. Humanistiska Vetenskap Samfundet i Uppsala*

85b. The absolute length of a short vowel in isolated words ranges between ten and twenty hundredths of a second, of a half-long vowel between twenty and thirty, and that of a long one between thirty and forty. A very short vowel is less than ten hundredths of a second. In the case of consonants these limits vary a good deal.*

85c. In connected speech the absolute length of a sound is considerably shortened.

85d. Examples of the length of [ɪ, u, ʌ and ə]

bɪk 'be sold'	10·0	hundredths of a second
bɪk:(ə) 'skin'	7·0	" "
'pɪt:ʌ 'body, physique'	4·2	" "
ʊn 'weave'	17·0	" "
ʊ'nɑ: 'cause to be woven'	8·0	" "
bʌg 'run, flow'	12·0	" "
bʌg:(ə) 'herd'	10·0	" "
'ʃɑ:gə 'place'	12·0	" "
'ni:n 'nineteen'	4·0	" "
'ʃə:gə 'personal name'	6·0	" "
bət:ʌ 'stone'	6·0	" "

85e. Examples of the length of other vowels.

bɪ: 'seed'	40·0	hundredths of a second.
'pɪt:hɑ 'ground, pounded'	12·0	" "
sɑ:r 'essence'	39·5	" "
mɑ:n 'respect'	38·3	" "
'sɑ:rə 'whole'	21·0	" "
'kɑ:nə 'one-eyed'	22·2	" "
'kɑ:n:ə 'reed'	11·5	" "
'ʃɑ:ndə 'knowing'	31·0	" "
'ʃɑ:ndə 'going'	15·0	" "
'ʊnə 'deficient'	22·0	" "

* These results were obtained from measurement of a large number of kymographic tracings.

bæ:d 'physician'	36·0	hundredths of a second.
'bæda 'promise'	22·5	" "
kʌo:q 'cowrie shell'	37·0	" "
'caodā 'fourteen'	20·0	" "
'mæd:a 'flour'	12·0	" "
'kʌoq:a 'ornament of cowries'	11·5	" "

85 *f.* Long vowels should be distinguished from double vowels which form separate syllables with a diuiniendo between, *e. g.* in (t_o:) 'wash thou', and (t_ooo) 'wash you', the total length of the vowels is nearly the same, but in the latter word [oo] form two syllables while in the former [o] is a single syllable.

89 *a.* Sometimes when the word is initial, the initial consonant is somewhat lengthened, but this lengthening is not significant.

90 *a.* In long plosives and affricates, the effect of length is produced by holding the stop longer than in short plosives. In other long consonants the whole sound is held longer. Similar is the case with double consonants but they receive an extra impulse on their last part. In the group nasal+plosive, the length of the whole is nearly the same when the group behaves as double and when it behaves as long.

90 *b.* Examples of the length of long and double consonants:—

ʃiddi <i>f.</i> 'discussing'	dd=29 hundredths of a second
ʃidi <i>adj.</i> 'obstinate'	d: =21 " "

bun'da 'weaving'	u=9·1, n=18·3, d=4·5
bunda 'ear-ornament'	u=6·3, n=16·0, d=5·0

ʃaṇḍa 'knowing'	a:=31, n=11, d=8·5
ʃanda 'going'	a=15, n=16·5, d=5·0

103 a. The following examples illustrate the difference in intonation caused by emphasis:—

— — — — —
 — — — — —
 asī pinqə ˙cə:le ā with emphasis on asī

— — — — —
 — — — — —
 munda hūñē gea ε with emphasis on munda.

104a. — — — — —
 — — — — —
 tera ki nλ3 ē ? with emphasis on tera.

— — — — —
 — — — — —
 tera nλ3 ki ε ? with emphasis on nλ3.

— — — — —
 — — — — —
 munda kɪt:he gea ? with emphasis on munda.

105a. — — — — —
 — — — — —
 thali ure karɪ with emphasis on thali.
 Rhythm.

109. Whenever convenient, the stressed syllables in a sentence are so arranged as to follow each other at approximately equal intervals of time. If necessary and permissible by grammar, this is effected by changing the order of words in the sentence *e.g.* in *tera ki nλ3 ē ?*, *tera nλ3 ki ε ?*

TEXTS.

	Page.
1. parja de p _c ag. (<i>The Fate of Subjects</i>)	— 178
2. khû da c _c agṭa. (<i>Dispute about a Well</i>)	— 180
3. peo put dīā gālā. (<i>Conversation between Father and Son</i>)	— — — — 182
4. sarbən p _c agot di katha. (<i>Story of Sarban, the Bhagat</i>)	— — — — 184
5. gīd:əṭ gīdri te bəg _c ēaṭ di katha. (<i>Story of Jackal Jackalless and Wolf</i>)	— — — — 188
6. rəpəj _e lāēnē ən kə gita? (<i>Will You Take Rupees or Gita?</i>)	— — — — 190
7. po:stlā da cālō:dri. (<i>The Headman of Lazy Persons</i>)	— — — — 192
8. ji-saṛea laṭ. (<i>The Ruby with a Burnt Heart</i>)	— 196
9. mādari bap <u>u</u> . (<i>A Juggler Father</i>)	— — 198
10. bəmaṭ rahi di kəhanī. (<i>Story of a Sick Traveller</i>)	200
11. cāl _e darji di kəhanī. (<i>Story of a Foolish Tailor</i>)	202
12. ik sahukāṭ te ôde k _o ṛe. (<i>A Merchant and his Horses</i>)	— — — — 204
VOCABULARY	— — — — 215

TEXTS.

1. pArja de p-a:g

do p-ai se || ònā tō | kuch khərab:i ho gai | e:s lai |
 sərka:r nē | ònā nū | desənkala de:tta|| pinqō | pan che
 kō ba:t gae se | tā sānjə pae gai|| sərək de kəndə |
 ik ruk:h de:x ke | òn:ā nē kēha | “calo | ēde hetbā
 ra:t kat:ə ləJ:e||” p.ū:Jē roṭā te | ò:nā nū nī:d nā ai |
 tā gəl:ā karən lag:ə pae|| baṛe p-ai nē kēha | “je mālē
 raja homā | tā parja nū baṛa sukh dēā”|| choṭ:e nē
 kēha | “je mālē raja homā | tā baṛa dukh dēā”||

hōn rab(:ə) de karne ki hoe | jis nəg:ər de neṛe ō
 bast:he si | ot:he da raja mar gea | te ōde ūla:d koi
 nālī si|| nəgər de lok:ā nē | ral ke slā kit:i bai ‘hat:hi
 sēga:r ke chaq:ə dəJ:ə | jī nū ē apnī garden te
 bēṭha lave | ose nū ap:ā raja bəna ləJ:ə’|| jad
 hat:hi chaq:ea | tā ōnē nəg:ər da tā koi a:dmī | apnī
 garden te nā bēṭhaēa | par jad ō òn:ā p.ū:J:ā ko:l aēa |
 tā ōne choṭ:e p-ai nū | garden te bēṭha lea|| lok:ā
 nē ca:t: | ōde galcə ha:r pa dit:e | ər ō nū apnā raja
 bəna lea|| hun ō ləg:əa parja nū dukh de:n | parja da
 nak:ə cə dam a gea|| so:c so:c ke òn:ā nē kēha—

TRANSLATIONS.

1. The Fate of Subjects.

Two brothers were|| By them | some mischief was done | for this
by Government | they | were transported|| From village | five, six
Kos distance | they had gone | then evening fell|| On the side of the road |
seeing a tree | they said | "Come | under it let us pass the night"||
On stones on the ground | they did not get sleep |
so they began talking|| The elder brother said | "If I
were king | then I shall give much comfort to the subjects"|| The younger
said | "If I were king | then I shall give much trouble"||

Now as God would do it | the town near which
they were sitting | the king thereof died | and he had no
offspring|| The people of the town | assembling resolved | "Adorning
an elephant, we should let him loose | whomsoever he takes
on his neck | we should make him our king"|| When the
elephant was let loose | no person of the town | he took
on his neck | but when he came near the brothers |
the younger brother he | took onto his neck|| The people
at once | put garlands about his neck | and made him
their king|| Now he began to give trouble to the subjects | the subjects
were greatly harassed (*lit.* their breath came into the nose)|| After thinking

bai "ēda baṛa p_eaiē | calo ô de ko:l eal:īje | er ô nū kēl:e |
pai ênū sēm̃ave | sām̃:ū dukh nā dave" |

lok:ā de kahe | baṛa p_eai apnē choṭ:e p_eai ko:l
aēa | er ênū kās:n lēg:ea | pai, "tet:ō parja baṛi dukhi ē |
tū āen:ā dukh nā dē'" || ē sun ke | choṭ:e p_eai nē jēva:b
dit:a | pai "dukh paonā tā | parja de p_ea:g ce sa | mālē
tāēn:ū plēl:ā i kās:tta si | pai je mālē raja homā | tā parja
nū baṛa dukh deā || je parja nē sukh paonā hunda |
tā tū bi tā ko:l e baṣṭ:ha si | hat:hi tāēn:ū garden te
baṣṭba laenda'" ||

2. khû da c_eagṛa

kise a:dmi nē | apnī gali: cē khû lūaēa || sari gali
nū panī p_earen dā sukh ho gea || kuṣṭir magrō |
khû vale di apnē gēmāndi na:l lērai ho pa' || e:spēr
ô nē gēmāndi nū | panī p_earnō mālā kar dit:a | hun
gēmāndi nū | baṛi muskēl ho gai || ē de:xke | ô nē khû
mul lāe lea | er plēl:e malēk nū | panī p_earnō mālā
karetta ||

hun plēl:a malēk bēki:l ko:l gea | er puc:hea |
bai "kimē mālēn:ū tā khû cō panī p_earna mīle | er
mere gēmāndi nū nā mīle'" || bēki:l nē kēha | "ē tā
śa:n gal: e | dāva kar de'" || ədalet cē bēki:l nē kēha | bai
"ēnē kbû bec:ea e | panī nī bec:ea | panī ēda ē'" || ədalet
nē ese t(ə)rā phlēs:la karetta || hun phe:r plēl:e malēk

they said | "There is his elder brother | come, let us go to him | and ask him | to advise him | not to give us so much trouble"||

At the people's request | the elder brother came near his younger brother | and began to say to him | "The subjects are much harassed at your hands. Do not give them so much trouble"|| Hearing this | the younger brother | replied | "To get trouble indeed | was in the fate of the subjects | I had told you even beforehand | that if I were king | I should give much trouble to the subjects|| If the subjects had to get comfort | then you, also, were sitting nearby | the elephant would have taken you on his neck."||

2. Dispute about a Well.

Some man | had a well dug (*lit.* attached) in his street|| This afforded facility of drawing water to the whole street|| After some time a quarrel arose between the owner of the well and his neighbour|| At this he his neighbour | provoked from drawing water|| Now the neighbour | felt a great difficulty|| Seeing this | he purchased the well | and the previous owner | he prevented from drawing water||

Now the first owner went to a pleader | and asked | "How, indeed can I be allowed to draw water | and my neighbour be not allowed to do so?"|| The pleader said | "This forsooth is an easy affair | Bring a law-suit"|| In court the pleader said— "He has sold the well only | and not the water | water belongs to him"|| The court decided exactly in this way|| Now again the former owner |

nē | apnē gēmānqi nū khū cō panī p_cArēn tō ro:k dēt:a||
 hun ô gēmānqi bēki:l ko:l gea | ər kēha | bai
 “māē tā khū e:s lai mul lea si | bai ēda malək ban ke |
 māē a:p tā panī p_cArā ər p_lēl:e malək nū nā p_cArēn deā||
 m_lēn:ē rēp_l:a bi kh_harcea ər gal:ə bi nā banī|| māē
 c_lonā ē | pai kīse t(ə)rā ədalət ē ph_lēs_la kare | bai
 māē bi panī p_cArā | ər ē bi p_care’|| bēki:l bol:ea |
 “əc:ha, ed:ā i ho jau | tū dava karde’|| ədalət cə bēki:l
 nē kēha | pai “Je khū de p_lēl:e malək nē | khū e
 bec:ea e | panī n_li bec:ea | tā ēnū hukəm dīt:a jave |
 pai kbū cō apnā panī k_lq:ə lave | n_lhī tā khū da
 n_lmā malək | das rēp_ls ro:j harja lau’|| ē sun ke
 dohā nē soc:ea | bai kbū cō sara panī kīs trā n_lk:əl
 sakda ε|| əkhi:r ōn:ā nē rajināmā kar lea | bai “ap:ā
 domē panī p_cAr lea karīle | ədalət de ph_lē:sle tā | ese
 trā hūnde r_lē:nge’||

3. peo put dīā gal:ā

pēo—mulēa:!

put:—bā ji||

pēo—urē a bib:a||

put:—aēa ji | dəs:o ki k_lēnē ō!

pēo—tū _lj:ə p_lṛēn gea si?

put:—ji bā | pər san:ū chuṭ:i cbet:i mil gai||

pēo—əc:ba:! ki səbab cbet:i chuṭ:i mil gai?

prevented his neighbour from drawing water from the well ||

Now the neighbour went to the pleader | and said |
 "I indeed had bought the well | that becoming its owner |
 I myself may draw water | and may not allow the former owner to do so ||
 Although I spent the money | yet the thing did not turn out (i.e. I did not
 succeed). || I want | that the court may decide somehow | that
 I also may draw water | and he too may do so || The pleader said |
 "All right, thus it will be | Bring a suit" || In court the pleader
 said | "If the former owner of the well | had sold
 the well alone | and not the water | then he may be ordered
 to remove his water from the well | otherwise | the now owner
 of the well | will charge ten rupees a day as rent" || Hearing this |
 they both thought | "How can the whole water be removed
 from the well?" || At last they made an agreement | "Let both
 of us draw water | the decisions of the court indeed |
 will go on in this very way" ||

3. Conversation between Father and Son.

Father—*Mula* !

Son—Yes sir ||

Father—Come here darling ||

Son—Just coming sir. Please tell me | what you want to say ||

Father—Did you go to school this morning ?

Son—Yes sir | but we were given leave earlier ||

Father—Is it ? | Why were you given leave earlier ?

put:—ji saq:a pād:a kālēda si | pai apnē ba:echa de

put: jəm:ea e||

pěo—hā thi:k e | mālē bi ekba:r cə pāṛea si||

ec:ba hōn (ū ē das: | e pai aṛ: tālē kam: ki kit:a||

put:—ji pāel:ā ta mālē apnī kəta:b de do barke

pāṛe | phe:r panj sava:l kād:e sat: təp:e baba

phəri:d de mū jā:van:ī cet:e kit:e | odū pīc:he

sād:e pād:e nē sarbən pəget di katha

sunai | phe:r san:ū choṭ:i ho gai||

pěo—sarbən di katha taen:ū kahi kə ləg:i?

put:—ji baṛi sōnī||

pěo—ec:ha pher mālē:ū bi suna||

put:—ji hōn tā mālē pəl:ə gea||

pěo—phe:r mālē sunāmā?

put:—tusī suna deō tā cənga i karō, nāhi tā kāl

nū san:ū ma:r pau||

pěo—lāe phe:r tēa:n na:l sun||

4. sarbən pəget di katha

raja jasrət da nālō tā suneā i hōnā ē|| ô ra:m

cənder ji da pěo si|| ô nē apnī choṭ:i ranī de kahe

ra:mcənder lachmən nū clādā barsā da banoba:s de:tta,

per a:p ōn:ā de he:rbe cə mar gea|| marən ləg:e ô

nē kēha, pai “mālēn:ū k: rikhi nē s(ə)ra:p dit:a si||

ô de karke mālēn:ā put:ā de hāoke marna pea|| gal:

Son—Sir our teacher says | that a son
has been born to our king||

Father—Yes, you are right | I also had read in a paper||
Well, tell me now | what work you did to-day||

Son—Sir, At first I | read two pages of my book |
then solved five snms | seven verses of Baba
Farid were learnt by heart | After that
our teacher | told us the story of Sarban Bhagat||
Then we were given leave||

Father—How did you find the story of Sarban ?

Son—Sir very interesting (*lit.* beautiful)||

Father—Well then relate it to me also||

Son—Sir now forsooth I have forgotten||

Father—Then may I relate it?

Son—If you relate it | you will do well indeed | for otherwise |
I shall get a beating to-morrow||

Father—There now ! Listen with attention||

4. Story of Sarban, the Bhagat.

The name of King Jasrat (*Dasaratha*) | you must have heard|| He was
the father of *Ramchandar*|| At the instance of his younger queen |
to *Ramchandar* and *Lachman* | an exile for fourteen years he gave !
but himself died of the anguish of separation from them|| When dying
he said | “A sage had cursed me |
on that account I | have had to die of separation from sons||

es t(ə)rā ho|| pichli ja:n cə | mālē:n:ū səkā:r - khê:lən
 da baṛa sālō:k si|| jis ban cə mālē | səkā:r khê:lāda
 hunda si | ot:he ik: rikhi rālēda si|| ô er ôdi timī | ək:hā
 tō ən:ē si|| ən:ā da ik: put: si | jīda nālō sarbən si||
 sarbən apnē mā pēo di | baṛi lāē:l kardā si|| hamesā
 ən:ā nū blēgi c bəha: ke | mōd:ə cək:i phirdā si|| ik:
 pheri ən:ā nē kēha | “sarbənā, san:ū lhēnda panī pēla:”||
 ən:ā nū ik: ruk:h de hehā bēba: ke | sarbən nadi tō
 panī lāē:n calea gea||

lād:ər mālē | ik: hīrən de piche | pəj:ea janda si||
 hīrən nē mālē:n:ū qā. nā diti | chek:ər meriā
 ək:hā tō ô:le ho gea|| jad sarbən nē | panī pə:arən lai |
 nadi c apnā kə:ṛa dōb:ea | tā mālē:n:ū gaṛgaṛ di
 əva:j ai|| mālē sāmjea pai hīrən holēa e|| cə:at: ôd:ər
 ba:n marea|| ba:n sarbən di chat:i cə ləg:ea | er sarbən
 nē ku:k mari | “hāe mālē mar gea”|| ē sun ke | mālē
 dārea | pai mera ba:n tā kīse a:dmi de ləg:ea|| jad mālē
 pa:s gea | tā dekh:ea | pai ē tā kīse rikhi da put:e||
 mālē ôde plēiā cə ja dīg pea | er ô tō apnī pəul: bəkh:sai||
 phēr mālē:n:ē ôdi chat:i cō | ba:n kēd:ea|| tā ənē kēha | ‘ô:s
 ruk:h de hehā | mere ən:ē mā pēo bāē:he ən|| mālē
 ən:ā lai panī lāē:n aēa si|| hun tū | ā panī da kə:ṛa
 lāe ja||. plēkā ən:ā nū panī pēlai | phēr mern hā:l
 dəs:i’ || ē klēn sa:r | sarbən de prān nīk:l gae||

jad sarbən nū | panī lāē:a gae dēr ho gai | er muṛ

The thing happened thus|| In the last birth | I had a great fancy for hunting|| In the forest where I | used to go hunting | there lived a sage|| He and his wife | were blind of eyes|| They had a son | whose name was Sarban|| To his parents Sarban | used to do a great service|| Seating them in the slings of a pole he always | carried them on shoulders|| Once they said | 'O Sarban | give us cold water to drink' || Seating them under a tree | Sarban went to fetch water from a stream||

On this side I | in pursuit of a deer | was running|| The deer did not allow me to overtake it | and at last became out of my sight|| When Sarban | to fill *it* with water immersed his pot into the stream | I heard a sound of gurgling|| I thought | the deer had made it|| At once I discharged an arrow in that direction|| The arrow struck into Sarban's chest | and Sarban gave out a cry | 'Alas I am dead' || Hearing this | I was frightened | that my arrow forsooth | had hit a human being|| When I went near | I saw | that it was indeed the son of a sage|| I fell down upon his feet | and had my fault forgiven by him|| Thereafter I from his chest | extracted the arrow|| Thereupon he said | 'Under that tree | my blind parents are sitting|| I had come to take water for them|| Now you | take this jar of water|| First let them drink water | *and* afterwards inform them of my condition' || Immediately on saying this | Sarban's life was gone||

When Sarban | to fetch water | had long been away and did not

ke nā aēa | tā ôde mā pēo klē:n lēg:e | “ki sēbab? Δj sarbēn nū de:r lēgi | suk:h hove” | Δen:ē cē | mere p̄lēṛā da khar̄ka sunke | sāmje | pai sarbēn a gea || puc:hēn lēg:e | ‘sarbēnā Δj: de:r klū lēgi?’ || mālē cup: rēha | ər panī da kəṭora əg:e karəṭta || ô bol:e jad tāī tū ē nī dasda | pai Δj:ə t̄lən:ū de:r klū hoi | asī panī nāī pinā || hūn mālēn:ū sara ha:l | das:ənā pea: || ô tā sūnən sa:r | lēg:e bər̄la:p kərən ər bol:e | pai ‘san:ū sarbēn kole lāe cal:’ || mālē ōn:ā nū | j̄it:he sarbēn pea si | lāe aēa | p̄he:r mālēn:ū klē:n lēg:e | pai ‘ik: c̄ita bēna:’ || jad mālē c̄ita bēnai tā | ô domē | sarbēn nū god:i cē lāeke | c̄ita cē blāe gae | ər mālēn:ū kēha | pai “c̄ita nū ag: la de” || mālē ag: la d̄it:i || jalde hoe | ōn:ā nē mālēn:ū sra:p d̄it:a | Δkhe | ‘he pap:i | jis trā asī | put: de h̄lōke mare ā ese trā tū bi put:ā de h̄lōke marē’ || so hun ô ra:mcānder lachmēn da banoba:s | mālēn:ū ma:r ke chēq:u” ||

5. ḡid:ər, ḡid:ṛl te bēg:ēa:ṛ di katha.

k̄ise jəngəl c | ik: q̄ūṅgi khad: si | te ôda m̄ū bār̄a p̄iṛa si || ôde c ik ḡid:ər | te ḡid:ṛl rālēde se || ik: d̄in ōn:ā nū t̄i lēgi: || ḡid:ṛl ne ḡid:ər nū kēha | ‘calo | nadi te panī pi:n cāl:ijē” || ḡid:ər bol:ēa, | “ot:he tā bēg:ēa:ṛ rālēda e || ô tā ap:ā nū kha lau” || ḡid:ṛi bol:i | “tū ph̄ikər nū kar | mālē ot:he Δhī j̄i gal: bēnamāgi | j̄i te ap:ā

come back | then his parents began to say | 'What is reason ? to-day it has taken Sarban long | may it be well *with him*' || In the meantime | hearing the sound of my footsteps | they thought | that Sarban had come | and began to ask | 'Sarban ! | why did it take you so long to-day?' | I kept silent | and held out the cup of water before *them*|| They said | 'Until you tell | why you took long to-day | we will not drink water'|| Now the whole story I was obliged to tell|| They forsooth immediately on hearing it | began to make lamentations | and said | 'Take us to Sarban'|| I then | where Sarban had been lying | brought|| Then they said to me | 'Make a pyre'|| When I had made the pyre | they both | taking Sarban into their lap | sat on the pyre | and said to me | 'Apply fire to the pyre'|| I applied fire to it|| When burning they | cursed me | saying 'O wicked | Just as we | have died through separation from our son | in the like manner may you also | die through separation from your sons'|| So now this exile of *Ramchander* and Lachman | will end in my death"||

5.—Story of Jackal, Jackalees and Wolf.

In a certain jungle | there was a deep den | and its opening was very narrow|| In it a jackal | and jackalees lived|| One day they felt thirsty|| The jackalees said to the jackal | "Come let us go to the stream to drink water"|| The jackal said | "There, forsooth, lives a wolf | he will indeed devour us"|| The jackalees said | "You need not be afraid | there I shall invent such a story | that we may

panī bi pi lajə | ər bəgəəɽ bi apā nū kuch nā kəhe''||
 ē klə ke | don:ō | panī pīn tur pae||

jad ō. bəgəəɽ de neɽe pāōc:ə | tā gɪɽi bol:i |
 "gɪɽəɽa, mām:ē nū rām rām kar lae||" gɪɽəɽ
 kʌen ləg'əa | mera tā tī na:l sʌŋg(ə) suk:ea pea ɛ |
 bo:l nī hunda''|| gɪɽi nē kəha | "phe:ɽ panī klū nī
 pi laenda''|| ē sun cət: gɪɽəɽ nē | rəɽ: ke panī pi lea |
 ər gɪɽi nū kəha | "tū bi panī pi lae''||jad don:ō | panī
 pi cuk:ə | tā gɪɽi bəgəəɽ nū kʌen ləg:i | "mām:ā |
 saɟ:ə do bəc:ə ən|| gɪɽəɽ kʌəda ɛ | 'domē mere ən' | mʌē
 kʌēni ā | 'domē mere ən''|| tū cal:ə ke | saɟ:a phʌ:sla
 karde''|| bəgəəɽ nē soc:əa | bai ēn:ā na:l ja ke | sarəā
 nū kha lañ|| ē so:c ke | ōn:ā de mager ho lea|| jadō
 ō tm:ē | gɪɽəɽ di khaɟ: te ae | tā gɪɽi bol:i | "lae
 mām:ā | tñ ure khʌɽ | asī bəc:ə lae a:jə''|| gɪɽəɽ gɪɽi |
 apnī khaɟ:əcə baɽ gae | bəgəəɽ baher khʌɽa rəha||
 kəɽi:kə magrō gɪɽi nē khaɟ:ə cō mū baher kʌɟ:ə ke kəha |
 "mām:ā | asī tā apnā ap:ə i rajināmā kar lea|| ik: bəc:a
 mʌē lae lea | ik gɪɽəɽ nē|| hōa san:ū tet:ō | phʌ:sla
 kərao:n di lo:ɽ nī''|| ē sun bəgəəɽ sərmīnde ho ke |
 apnē kəar muɽ aəā||

6. rəpə:jə laenē ən kə gita?

ik se:th de | tīn naok:ər si|| jad dəvali de dīn |

drink water | and yet the wolf may not do us any harm"||
Saying this | both | set off to drink water||

When they reached near the wolf | the jackaless said |
"O jackal | greet (*lit* say *Ram Ram*) the uncle"|| The jackal
replied | "My throat forsooth is dry with thirst |
I cannot speak"|| The jackaless said | "Then why don't you drink
water?"|| Hearing this | the jackal at once | drank water to his heart's con-
tent and said to the jackaless | "You also may drink water"|| When both had
drink water | the jackaless said to the wolf | "Uncle, there are
two cubs of ours|| The jackal says | 'Both are mine' | I
say 'Both are mine'|| Coming there, you | make our decision"||
The wolf thought | "Going with them | I shall devour
them all"|| Thus thinking | he walked along with them|| When they
all three | came at the den of the jackal | the jackaless said | "Look
uncle | you stand here | we may fetch the cubs"|| The jackal and jackaless
entered into their den | and the wolf remained standing outside||
After some time | the jackaless | showing her face out of the den said |
"Uncle | we ourselves forsooth have made a reconciliation|| I have taken
one cub | the jackal has taken the other|| Now from you we
do not want any decision"|| Hearing this | and becoming ashamed |
the wolf came back to his abode ||

6.—Will you take Rupees or Gita?

A certain banker | had three servants || When on the day of Diwali |

òn:ā nū ēnā:m dē:n lāg:ea | tū ònē pāḥ pāḥ rēpē:ā dīā |
 tūn: tē:riā la lāḥ:ā | ēr gēb:ie | ik pot:hi gita di tē:ar lai||
 phe:r ik:(ə) nāḥk:ēr nū bula ke kēha | pai “tāē rēpē:le
 lāēnē ēn | kē gita?”|| ô bol:ea | “ji, mālē pāḥ:ea hoēa
 tū hālē nī | gita lāē ke ki karūga? | tusī mālēn:ū
 rēpē:le de deo”|| se:th nē ònū rēpē:le de:tte||
 phe:r duḥ:ie nāḥk:ēr nū sād:ea | ēr puc:hea | bai “ tālē ki
 lāēnā ē | rēpē:le kē gita?”|| ô bol:ea | “ji mālē pāḥ:ea
 hoēa tū hālē | pēr mālēn:ū kē:ar de tē:andēā cē | gita pāḥ:en
 da bē:l kit:he|| je tusī mālēn:ū rēpē:le damō | tū sāo
 kam: āo:ngē”|| ô nē bi rēpē:le le lāē | hun tij:ē
 nāḥk:ēr nū sād:ē ke puc:hea | bai “lālēnū ki loḥida ē?”||
 ô bol:ea | “ji meri buḍ:i mā | ro:ḥ thāḥkēr duare | gita
 sunēn jāndi ē|| jē tusī mālēn:ū gita de deō | tū mālē mā
 nū | gita kē:are suna dea karā|| ô nū thāḥkēr duare jān
 di kbē:cāl nā karnī pau”|| ē sun ke | se:th nē
 ô nū gita pbāḥ:ā diti | ēr magrō panj rēpē:le bi
 de:tte|| jad o:s nāḥk:ēr nē | gita khōl:i | tū ôde cō | sīunē
 di mohēr (or mō:r) nīk:ālī|| ē de:x ke | duḥ:ie nāḥk:ēr
 sērmmde ho gāē||

7. po:stīā da cāo:dri.

ik rajē nē dek:hea | pai “ho:r tū sare lok:ā de |
 apnē apnē cāo:dri ēn | pēr po:stīā da koi cāo:dri nī”||

he wanted to give them *customary presents*|| Then of five rupees each he made three piles | and in the centre | a copy of the *Gita* | he placed|| Then calling a servant he said | "Will you take rupees or *Gita*?"|| He replied | "Sir, I forsooth am not literate | what shall I do with the *Gita* ? | you may . please give me rupees"|| The banker gave him rupees|| Then he called the second servant | and asked | "What do you want to take | rupees or *Gita* ? || He replied | "Sir, indeed I am literate | but amid domestic affairs | I cannot find time to read *Gita*|| If you give me rupees | they will serve a hundred purposes " || He also took rupees|| Now calling the third servant he asked | "What do you want ?" || He said | "Sir my old mother | daily to the temple | goes to hear the *Gita* recited|| If you give me *Gita* | then I to my mother | shall read out the *Gita* even at home|| Of going to the temple she will not have to take the trouble"|| Hearing this | the banker handed over the *Gita* to him and later gave him five rupees also|| When that servant | opened the *Gita* | then from it | came out a gold maha|| Seeing this | the other servants were asbamed||

7.—The Headman of Lazy Persons.

A king saw | that all other people | had their own headman | but the lazy persons had none||

ô nê hûkəm dīṭa | pai “əṭ:hā dīṭā de əndər əndər pō:stī
 apnā cāṭ:dri bəna: ke dərba:r¹ cə hājər karən”||
 pō:stīā rē kat:hə kitā | sare kehən ləg:e | akhe—
 “Aje tā At:h(ə) dīn pae ən | cāṭ:dri bəna lāmāgē² |
 hune ki kālī e’|| ese t(ə)rā karde karde | At:h(ə) dīn
 bi:t gae|| raje nē phe:r hûkəm dīṭa | pai “je əṭ:hā dīnā cə
 cāṭ:dri nābī bənāḍgē | tā mālē sâbnā nū kae:d kar laū”||
 ē At:h(ə) dīn bi | Δemē i lāṇ gae | pō:stīā te cāṭ:dri nā
 bane|| hun raje nē sare pō:stī kae:d kar lāe ər
 kēha | pai “jēṛa sâb te bāṭa pō:stī hau | ohī cāṭ:dri
 sāmjea jau”||

hun sare pō:stī apnē apnē hûkē | te p-ang ər dōd:eā de
 pealē | lāe ke | a gae|| sčā:l da si mēhīnā | p-ūḷē phu:s
 bæha ke | lēmbē pae rahe | ər hûkē p-ar ke pīa lag:ə pae||
 hun ik:ə pō:stī nū jo ai ūṅgə, | ōḍa hûkā gir peā | te phu:s
 nū ag:ə lag gai|| haoli haoli phu:s ləg:ea jalən|| ē de:kh | ho:r
 tā sare pō:stī | ut:hə ke lām:ē ho gae | tm: pō:stī
 bæṭ:he rahe|| ōṭā cō ik: janā bol:ea, | “cālo bai | ap:ā
 bi cāl:īle | ag:ə tā neṛə neṛə aḍḍi jandī e’|| dujā
 klēḍa | “koi qar nī | Aje dār e’|| tiyā bol:ea | “oe | cup: bi
 karo | thūa:ū gēlā karde | a:lkes nī lōḍi”|| raje
 nē kēha | bai “ē sâb tō bāṭa pō:stī e|| Aj:(ə) tō ē
 pō:stīā da cāṭ:dri hoēa.”

1. or dərba:r.

2. or bəna:lmāgē.

He gave orders | that within eight days | lazy persons |
 electing their headman | should present him in the Court||
 Lazy persons had a meeting|| All began to say |
 "There are still eight days | we shall elect our headman |
 there is no hurry now"|| Acting in this way | the eight days
 were passed|| The king again gave orders | "If you do not elect your
 headman within eight days | I shall imprison you all" ||
 These eight days also | passed without result | The lazy persons could not
 elect their headman|| Now the king imprisoned all the lazy persons |
 and said | "Whosoever is the laziest of all | will be regarded
 as headman"||

Now all lazy persons | their pipes | and caps of *bhang*
 and poppyheads | taking | came|| Of winter it was the month | Spreading
 straw on the ground | they lay down | and filling their pipes began to smoke||
 Now that one of the lazy persons felt sleepiness | his pipe fell down | and
 caught fire|| The straw began to burn slowly|| Seeing this | all other
 lazy persons | rising up got aside|| Three lazy persons
 remained sitting|| One of them said | "Come friends | we also
 may go | Fire indeed nearer and nearer | is approaching"|| The second
 said—"There is no fear | it is yet at a distance"|| The third said |
 "Sirrah, be silent now | when talking, do you | not feel drowsiness ? || The
 king said | "He is the laziest of all|| From today, he
 has been made the headman of lazy persons"||

8. ji-sarēa la:l.

kise kəmea:r nū | ik: pheri la:l ləb:ea || ō nē kanc
 da tukra sāmje ka | apne khot:ē de gal lətkat:ta || hun
 kəmea:r nū | kṛte mṛti lāēn dāreōḍ pa:r jana pea ||
 dārea de kəuḍe | beṛi de:x ke | ōnē m(ə)lā nū puc:hea |
 pai “māēn:ū pa:r ləg:ai ki lāēga” || m(ə)lā nū khot:ē
 de gal lətkeda la:l sōna ləg:ea || ōnē kēha | bai
 “māē tel:ḍ | paesa tel:ia kuch nī lāenda || tū māēo:ū
 ā: kanc da tukra de de” || kəmea:r khus ho gea ||
 cəa:l la:l kbō:l kə | m(ə)lā de hat:h phəṛaēa || əg:ē m(ə)lā
 nē | la:l apnē bā:s na:l bān:ā lea ||

hun ik bəpəri aēa || ōnē dek:hea pai bā:s na:l tā |
 la:l bəv:ea hēa lag:eda e || je sēc:īḍ la:l hoēa | tā paṇj
 sāt: sāo rəpə:ē da honā e || ē so:ḍ ke | m(ə)lā nū puc:hea
 pai “bā:s na:l bəne:ia hēa kanc jēha | tṛē bec:ēnā e ||
 māē tṛēn:ū ēda mul: | ik: rəpə:ia dən:ā ē” || m(ə)lā
 nē kēha | “aho ji” || rəpə:ia lāe ke | la:l bəpəri de
 haual:ē ki:ta || bəpəri nē apnē seher ja ke | la:l di parəhk
 kərai | tā ō sēc:ī muc:ī la:l nik:ēlea || bəpəri nē kəp:ṛe
 cə ləpēt ke | sē:ukbē cə rak:hē cheḍ:ea ||

hun o:s seher de raje nū | la:l di lo:ṛ pai ||
 ōnē tēḍora pherea | pai jide jide pā la:l ho:n || ō lāe ke
 mere ko:l avē || sare jāori bace | apnē apnē la:l lāe ke |

8. The Ruby with a Burnt Heart.

A certain potter | once found a ruby|| Thinking it to be a bit of crystal he | suspended it about his donkey's neck|| Now once the potter | had to go across a river to fetch his clay|| At the bank of the river | seeing a boat | he asked the boatman | "What will you charge for taking me across"?|| The boatman took a fancy for the ruby hanging by the donkey's neck|| He replied ; "From you I | shall not charge any money (*lit.* pice or half-pice) | you give me this piece of crystal"|| The potter was pleased | and instantly taking off the ruby | handed it to the boatman|| Now the boatman tied the ruby to his bamboo||

Now a merchant came|| He saw that with the bamboo indeed | there seemed a ruby to have been tied|| If really it were a ruby | then it must be worth several (*lit.* five, seven) hundred rupees|| Thinking this | he asked the boatman | "The crystal-like thing fastened to the bamboo | do you want to sell?|| I to you its price | a rupee shall give"|| The boatman said | "Yes sir"|| Taking the rupee | he handed over the ruby to the merchant|| The merchant | going to his town | got the ruby examined | Then it truly turned out to be a ruby|| Wrapping it in cloth | the merchant kept it in a safe.

Now the king of that town | stood in need of a ruby|| He announced by beat of drum | "Whoever has got rubies | should bring them to me"|| All jewellers (*lit.* their sons) | bringing their rubies | came to the king||

raje ko:l ae|| ô bəpəri bi aēa|| raje nē sâbde la:l dek:he |
 pər kīse da la:l pəsind nā aēa || phe:r bəpəri nū kēba |
 bai “tū bi apna la:l dō:ha” || ô bol:ea | “ji pā:ea
 mul:kar la: || je thūaq:ē pəsind au | la: lə:ko | nālī nā sai” ||
 raje nē puc:hea | “ki mul: e?” || ô bol:ea | “ji pa:nj sa:
 rəpə:ē” || raje nē kōha, “ec:ha | je la:l hoēa | tā mā:
 tae:ū | pa:nj sa: ru:pae de dēāga” ||

hun jad bəpəri nē kəp:əra kbō:ea | tā ki de:xda
 e | pai ēde c(ə) tā | suā di cutki rā:ē gai || ô ləg:ea
 ro:n | akhe “hā:ē hā:ē mere la:l nū ki hoēa”? || ē sun ke |
 la:l gus:ē na:l bol:ea | akhe “tū ron:ā ē | mera tā ji sa:
 ke suā ho gea” || bəpəri nē puc:hea | “ô kīk:ərā?” ||
 la:l kā:ēn ləg:ea | “pā:el:ā mā:ē kām:ea:r nū ləb:ea | ô
 nē mā:ēn:ū khot:ē de gal bān:ə dī:ā || phe:r m(ə)lā
 nē lea | ōnē bā:s na:l blā lea || ô te tā:ē ik: rəpae nū
 mul lea | ər hun a tū mere | sare i pa:nj sa: rəpae
 mul mən:gea || ē de:xke | mera ji sa:da kə rā:ēda”? ||

9. mədari bap:u.

kīse hət:mānīē da | ku:ri mən:da | mədari da tēmas:a
 dek:hən gae || k:ar a ke | ku:ri bol:ī, | “bira | mədari
 nē tā | ba:ə sōnē tēmas:ē kit:ē, | kade ô kəp:əre hethō |
 seo kād:ə dēnda si | kade ən:ar | kade kus | te, kade kus” ||

That merchant also came|| The king examined the rubies of all | but did not approve any one's|| He then said to the merchant | "You also show me your ruby"|| He replied | "Sir first settle the price|| If you like it | you may purchase it | otherwise not"|| The king said | "All right | if it were a ruby | to you I | shall pay five hundred rupees"||

Now when the merchant unwrapped the cloth | what he saw then was | that in it indeed | had been left a pinch of ashes|| He began to lament | saying "Alas ! what has become of my ruby ? " || Hearing this | the ruby said angrily | "You are weeping | my heart forsooth has burnt into ashes"|| The merchant enquired | "How is this ? " || The ruby said | "First I was found by the potter | he tied me to the neck of his donkey|| Then the boatman took me | he fastened me to his bamboo|| From him you purchased me for a rupee | and now for me | you asked only five hundred rupees as price|| Seeing this | tell me whether my heart should have burnt or remained ? " ||

9. A Juggler Father.

Of a shopkeeper | the girl and boy | went to see the show | of a juggler|| Coming home | the girl said | "Brother | the juggler | forsooth | performed very wonderful tricks | Sometimes from | beneath the cloth | he produced an apple | sometimes a pomegranate|| sometimes one thing | and sometimes another"||

munḍa bolēa | “mēdari nē ki tēmasē karnē ē | jēre
tēmasē apnā bap:u | hēt:i tē baēt:ha karda ē?” ||
kuṛi nē puc:hea | “ō kahe jāē?” || munḍa bolēa |
“apni hēt:i ik p.anda pea ē || jē koi | dō rupae se:r
da k.ēō mangēda ē | tū bap:u ōde cō | dō rupae se:r
da k.ēō kḷḍ:ə dēda ē || jē koi | qū:ṛ rupae se:r da
menge | tū ose cō | qū:ṛ rupae se:r da k.ēō kḷḍ:ə dēda ē ||
p.amē koi keha i k.ēō mēnge | bap:u sḷb tērā da k.ēō |
ose p.ande cō | kḷḍ:ə dēda ē || hun tū das: | hae kē
nā bap:u da tēmas:a | mēdari nalō bi sōna?” ||

10. bēma:r rahī di kēhanī.

kise thālō | kēlē mēka:u cē | ik: a:dmī rāēda si ||
ō de koī | ik: rahi aēa || ōpē rahi nū puc:hea | bai
“tū kṛthe cēlēa ē?” || rahi mē kēha | “māē qa:kḍer
koī jānā ē” || ō nē rahi nū rot:i puc:hi | er ca:r
rot:iā ōde eg:ē rak:hē dīt:iā | a:p kuch sēlunā lēn
cālea gea || ō de sēlunā lēḷōdēā lēḷōdēā | rāhi nē
care rot:iā kha lāḷ:ā || ō phe:r ho:r rot:iā lē:n gea | tū
on:ē cir:cē | rahi nē sara sēlunā kha chēḍ:ēa || ō bēcara |
ca:r rot:iā rahk ke | phe:r ho:r sēlunā lē:n gea || jadō
muṛ ke aēa | tū dek:hea | pai e:s hayrēt nē | ē ca:r rot:iā
muka lāḷ:ā || e:stṛā karde karde | ō solā rot:iā kha gea

1. In Ludhiānī the common word for story is *katha*.

The boy replied | "What are the tricks performed by the juggler *as compared to those* that our father | does sitting at the shop?" || The girl enquired | "Of what kind are they?" || The boy said | "At our shop | there is lying a vessel|| If any one | asks for ghee worth two rupees a seer | then father from it | takes out ghee worth two rupees a seer || If any one | asks for *ghee* worth one and a half rupees a seer | then *father* even from that | takes out *ghee* worth one and a half rupees a seer|| Whatever kind of ghee one may ask | of all kinds of ghee *our* father | from that very vessel | does take out || Now tell me | isn't it that our father's trick | is more wonderful than that of the juggler?"||

10. Story of a Sick Traveller

In some place | in a lonely house | there lived a man || To him | came a traveller|| He asked the traveller|| "Where are you going?"|| The traveller said | I am going to a doctor"|| He then invited the traveller to dinner | and placed four loaves before him | and himself went out to fetch some vegetable (*i.e.* *ourry*)|| Before he returned with vegetable | the traveller had eaten up all the four loaves|| He then | returned to fetch more loaves | then in the meantime | the traveller ate up the whole vegetable || The poor fellow | placing the four loaves | again went out for more vegetable|| When he came back | he found | that the knave¹ | even these four loaves also | had made away with || Acting thus | he ate up sixteen loaves ||

¹(lit. holy person)

chek:əɾ k_{AR} v_{ale} nē | khěâɾa ch_{aq}: d_{it}:a|| phe:r
 ôde kolō puc:hea | pai “tū kēɾi g_{ale} | h_{eki}:m ko:l c_{el}:ea
 ẽ?”|| ônē kēha | “m_āē koi ha:j_mē di d_{ava} | l_ā:a c_{el}:ea
 ẽ|| m_āēn:ū p_{uk}:h b_{il}ku:l nī lag:edi”|| ô bol:ea | “jad tū
 raji hoke muɾē | e:s rā nā āi||”

11. c_{el}:e darji di k_{ohani}

ik: p_āɾea hoēa darji | k_{ise} pinq_{ac}ə | kam:
 karda hunda si|| ik: d_m | ôde ko:l | o:s pinq_ə da m_{il}ā |
 c_{ac}:g:a s_{em}l_o:n aēa|| darji nē ônū huk:a ph_{er}aēa |
 pai do t_{in}: s_ute la l_{ave}|| phe:r kēha | “n_{ale} huk:a pi |
 te n_{ale} koi gal: s_{un}a”|| ô bol:ea | “*kh_{el}i_fa ji | m_āē
 ik: baɾi əj_ā:b gal: | ik k_{et}a:b c_ə k_{āl}: p_āɾi si||
 d_{il}:i(1)ō m_āē k_{et}a:b m_əgai | te ô de c_ə likhea hoēa e | pai
 jida s_{ir} ch_{ot}:a | te d_āɾi l_əmbi h_{ov}ə | ô c_{el}:a hunda ‘e||
 khab_{er} nī ē gal: s_{ac}: e k_ə c_uth”|| darji nē kēha |
 “nā ji | ē gal: t_ā | koi nī nā m_{ən}:ən l_{eg}:ea”|| kh_ā:r |
 thoɾa c_{ir} b_āe ke | m_{il}ā ap_nē k_{AR} tur gea|| hun darji
 soc_ā c_ə p_{ae} gea|| ônū as_{el} c | e:s gal da b_āota
 ph_{uk}er si | pai ôdi d_āɾi l_əmbi si | te s_{ir} c_{ot}:a||
 ô soc:ən l_{eg}:ea | pai “m_āē ki k_{ar}ā?”|| s_{ir} t_ā m_{er}a |
 baɾa n_āi nā b_{an}ən l_{eg}:ea|| h_ā | iggal (ik gal) ho sakdi
 e | d_āɾi k_{at}er ke m_āē j_{ar}a n_{ik}:i k_{ar} sakda ẽ|| ese
 kh_ēa:l c_ə | k_{as}uci l_əb:ən l_{eg}:ea|| ô k_{id}re nā l_əb:i||

At last the owner of the house | gave up all thought of him || Then he enquired from him | "For what reason | are you going to the physician?" || He replied | "Some medicine of digestion I | am going to get | for I do not have appetite at all || He said | "When you come back after recovery | do not pass by this way" ||

11. Story of a Foolish Tailor

A literate tailor | in some village | used to do his business || One day | to him | the headman of that village | came to get his shirt sewn || The tailor handed him the pipe | so that he may have two or three puffs | and then said | "While you smoke you may also tell me some story" || He replied | "O worthy Khalifa | a very strange thing I | read in a book yesterday || I had sent for the book from Delhi | and it is written therein | that whosoever has a small head | and a long beard | is *always* foolish || I do not know whether it is true or not" || The tailor replied | "No Sir | this thing indeed | no one is going to believe" || Well | after sitting for a short time | the headman went home || Now the tailor was absorbed in thoughts || In reality he | was much concerned at this | that his beard was long | but head was small || He thought | "What should I do ? || My head indeed | cannot become bigger || Of course one thing is possible | I can make my beard shorter by trimming it" || In this very thought | he began to look for the scissors || It could not be found anywhere ||

ækhi:r akke | lēcari na:l | ho:r əla:j so:ce:a|| diva ba:l
 ke apnī dāri de ne:pe lēa:da|| khəb:e hat:h na:l dāri |
 pha:ri | er sə:pe hat:h diva|| ōda matləb si | pai
 jara:kə dāri cho:tī ho ja:e|| ag: ləg:ən sa:r | cheti
 cheti hattāi pāḥ:c gai|| ōnē apnā hat:tā bəca lēa | er
 dāri chaq:cə diti|| sari dāri jal gai|| ōnū ba:ri saram ai |
 er khēa:l kārən leg:ea|| pai sə:cī | muc:ī jo kuch o:s
 kəta:b cə lkhēa hoēa si | bīkul thīk si|| ēde cə ki
 cən:th ε | mālē ba:ra cə:le:pəna kit:a||

12. ik: sahukar te ō de k'o:ra.

*əmbərsar sār c | ik: sahukar rāēda si|| ō nū
 khēa:l pae gea | pai "je mālē k'o:ra rək:hā | tā lo:k
 meri ba:ri i:ət kārən ge"|| o:s thāḥ sa:l de sa:l | ik:
 pa:ri mel:a lag:əda ε|| pāē:tā tā | ō mel:e c(ə) ja ke |
 (or mel:əjja ke) kīn:a cīr de:xdə rēha | phe:r chek:ə: |
 ō nē | ik: sōni er te:j k'o:ri mul lai|| ranj bəl:ḥ | ō kaḥi
 sḥā si | te cəl:ən nū | ha:va nalḥ bi te:j|| dīl tā ōda
 ba:ra khus si|| apnō sare januā na:l ōdi gal: karda
 si | pai "cal:ə | meri k'o:ri de:kh lae | bāva sōni ε"||

ik: dīn | ōnū kīte | bānde janā pea|| səhi:s nū
 sad:cə ke | ba:ri tēgīd kīti | pai "ēdi cəngi tērā rak:hi
 karī|| kīse o:pre a:dmi nū nā ne:pe lā:n daī"||
 səhi:s bol:ea | "toba | jīl mē:jal ε | mālē tā thūaq:ē

At last being tired | with helplessness | he thought of another remedy|| Lighting a lamp he brought it close to his beard|| He seized his beard with the left hand | and the lamp with the right hand|| His object was | that the beard may become a little shorter|| As soon as *the beard* caught fire (lit. fire began) | it reached quickly upto the band|| He forsooth saved his hand | but let hold of the beard|| The whole of the beard was burnt || He felt greatly ashamed and began to think | that really | what was written in the book | was quite correct|| There is no doubt in it that I have committed a great folly” ||

12. A Merchant and His Horses

In the city of Amritsar | there lived a merchant|| A thought occurred to him | “If I keep a horse | people will respect me very much”|| At that place | every year | a big fair is held|| At first forsooth | going to the fair | he kept looking for a long time | then finally he | purchased a beautiful and fast mare|| As to colour | she was dark black | and as to pace | *she was* faster even than wind|| He was indeed pleased at heart|| To all his friends | he talked of her | thus “Come! and see my mare | she is very beautiful” ||

One day | perchance he | had to go on a journey|| Calling the groom | he enjoined on him | “Guard her very carefully || Do not allow any stranger to come near her”|| The groom replied | “Good gracious Sir|| Is it possible *that one can harm her* | I forsooth

āṣṇa tāi | sākṣa bi nī lag:ea''|| ē gal:ə sun ke | ō
 tesən nū tūr gea | te tīgət lae ke | qūq:ie cə blae gea||
 ose gəq:i de neṛe | ik: ōda ja:r kbāṛasi|| səl:am
 karke | puc:hən lag:ea | pai "tū suk:h rai | kit:he
 cəl:ea ē''|| ō nē kēha | "gōjṛāvale jānā ē''|| ō
 bolea | "mālē tā *bajirabad jānā ē|| calo phe:r
 kət:he bas:t:hiē''|| ō nē kēha | "mālē tā ag:e blāt:ha ā''||
 akhe "c kid:ər di gal: ē | kət:he a kə blae ja''|| khāe:r
 klae sun ke | ō nū ose gəq:i cə bətha lea||

rā cə gal:i lag:ə pae|| ōda dō:st ak:hən lag:ea—
 pai "toba, bai | āj: kāl da baṛa khō:t:a sanā ē|| jēṛā
 gəlā hən sunīdīā ēn | saq:ē mā pēo de belē | kadi
 nālī si hundīā''|| "keho jāl:ā gəlō? kōi acarj gal:
 hoi ē''|| ō nē kēha | "lae bai | mālē taen:ū
 bīlkuḷ nāmī gal: | sənāṣṇā ē|| *bəl:u co:r di gal: tā
 nālī nā sunī hōnī?|| ō tā cori lai | ləq:a masahur ho
 gea ē | pai ki dəs:ā''||

sahuka:r nē puc:hea | "kīstrā di cori karda
 ē''t|| ō nē kēha | "chaq:əda tā kīse tērā di bi
 nālī | par blōta sāk:k | ləg:ē kōṛe lae ja:n da ē''||

ē gal: sun ke | sahuka:r da tā trā nīkəl gea||
 puc:hən lag:ea | "kit:he rālēda ē''|| ō bolea | "kōar
 tā ō da *harə:ē | par cori sehər cə bi blō:t karda ē'' |
 sahuka:r bēcārē da rangə pila ho gea|| klēn lag:ea||
 "meri ik: kharīo sōnī kōṛi | nāmī khərīd:i hoi ē||

until you return | shall not even go to sleep" || Hearing this thing | he left for the station | and purchasing a ticket | got into an Inter-class (lit. one and a half) compartment ||

Near that very carriage | there stood a friend of his || Greeting him | he enquired—"God bless you (lit. with welfare) | where are you going?" || He said | "I am going to Gujranwala" || He added | "I forsooth am going to Wazirabad | come then let us sit together" || He said | "I indeed have taken a seat in a front carriage" || "What does this mean? | come and take a seat here" || In short after some discussion | he made him to sit in that very carriage ||

On the way they began talking || His friend said | "Good gracious, friend | the age of¹ now-a-days is very bad || The things that are heard now | in the time of our parents | never happened" || "What kind of things? Has anything strange taken place?" || He replied | "Look friend | quite a new thing to you I | am going to relate || *I believe* you have not heard the story of Ballu thief || Have you? | For theft indeed he | has become so notorious | that I *don't know* what to say" ||

The merchant asked | "What kind of theft does he commit?" || He replied | "He does not omit any kind | but a great fancy | he has for stealing cattle and horses ||

Hearing this thing | the merchant was startled (*lit.* his startledness went out) || He further asked | "Where does he live?" || He replied | "His home indeed is at Harar | but he often commits theft in the city itself" || The poor merchant's complexion turned pale || He said | "There is a very beautiful mare of mine | newly bought" ||

kidre ôda tā tēan nā kare' || ôde do:st nē kēha |
 pai "karda tā blōta eho i e || lēd:a sēanā e | pai
 ōnū sarēā de ūt:hen blēt:hen da | pata rāēda e ||
 jad kise nē bānde jānā hunda e | tā bi ō pata la lēda
 e || phe:r pāmē dīn hove pāmē rat | ō ūd:kda e
 jad tāi (jattāi) nāok:er nā sāl lāēn || phe:r cup: cēpit:a
 ānder bārda e | er rēs:a khō:l ke || tēg:e jā (Ja) kōre
 nū lāe jānda e || ō de do tīn sat:hi bi an | kise de
 hat:h | kise dūr de pīnd to:r dīnda e | er a:p blēt:ha |
 tēmas:a dē:da e' ||

sahukar bēcara pea tarphe | par ki kare? |
 dā:g-gēd:i b.cē blēt:ha si | te gēd:i nē *lēhā:r ja ke
 khāṛnā si (khā:nā si) || khā:er lōk:ha sukhala | bel:a
 lāṇ gēa || *lēhā:r pāṭ:c ke | cāt: ut:er gēa || do k,ante
 ūd:knā pēa | phe:r *āmbēsar jānvali gēd:i mīli ||
 ō si lokel | pāṭnē tīn k,antēā cē *āmbēsar
 pāṭ:c:i || tēsēn tō jāk:a kit:a || jāk:evale nū kēha |
 pai kōra dāb:ē ke nēha || k,ar pāṭ:c ke | kāl
 nāl | dunā p,arā dēt:a | te ānder bārēa || bārdeā sar |
 tēbel:e bal najer kit:i | dek:hēa pai khali e || hun tā
 khāṛen di bi sēt:ēa nā rahi || puc:hdēā puchdēā
 (pusdēā) | mēlum hoea | pai ik: nāok:er rot:i khān
 gēa si || dūra blēt:ha kōri di rak:hi karda si ||
 ōdi jara ak:h lag gai || bas: jad agla nāok:er muṛ ke
 aēa | tā kāen lēg:ea | "ūt:h oe ba mārēa | kōri kit:he e' ||

God forbid lest he thinks of her" || His friend said |
 "This is exactly what he often does || He is so wise | that
 about the actions of all he | keeps himself well-informed ||
 When one has to go on a journey | he gets the news even
 then || Then he it day or night | he waits
 till all servants are asleep || Then he silently
 enters in | and unfastening the rope | takes away the cattle or horse ||
 He has two or three companions also | and through some
 one | sends it to a distant village | and himself remaining
 behind | enjoys the fun" ||

The poor merchant became very uneasy | but what could he do? ||
 He was sitting in a mail train | which had to stop at Lahore ||
 Well | somehow or other (i.e. with difficulty or ease) the time
 passed || Reaching Lahore | he at once got down || He had to wait two
 hours | then he caught a train going to Amritsar ||
 That was a local train | and reached Amritsar in two and three quarters
 of hours || He hired a *yakka* at the station | and asked the driver
 to urge on the horses || Reaching home | with haste | he
 paid double the fare | and went inside || Immediately on entering |
 he looked into the stable | and found that it was empty || Now
 he had not left strength enough to stand even || On enquiring |
 he learnt | that one of the servants had gone to take his
 meal | the other was watching the mare || He
 fell asleep for a while || In short when the first servant came
 back | he said | "Get up O senseless one | where is the mare? ||

ho:r ki dæ:ənā si?|| ô da koi pata nī læg:ea||
 kɪn:a ɛr sahuka:r | puls kolō bi tɛlɑ:s kərʌʒda rēha||
 puləʊalōā nē kai a:dmīā nū pharjēa hi | par kɪse
 kolō cori da pata nā læg:ēa||

kəoɽi di cori da | sahuka:r nē læq:a gam kit:a |
 pai sarēā nū jəkɪ:a ho gea | hun ē nē jɭūde ji | kade
 kəoɽi nāī rək:hnī | ɔr sɛc:i mu:c:i ô nē ʌt:h das bʌre
 rək:hi hi nʌhī|| ət:hā dasā hʌrēā magrō | phe:r ôdi
 rək:hən di slā hoi|| ʌɛ:tki | ônē cɪ:tɑ kəoɽa | *gʊɽat:ō
 mul lea|| ô hi maɽa nāī si|| ô de c(ə) phagət ʌen:i
 kasər si | jo hæg:i te gɪjēa hoēa nāī si|| tā bi ônē kēha |
 je do tɪn pheri joɽāge | tā gɪjēa jau||

jad ônū joɽēa | tā e:stɾā turea | pai jānī sai um
 eho kʌm: karda rēha e|| sahuka:r bi kʌen læg:ea | ē tā
 cəŋga ma:l thēaēa|| ɪk: dɪn ô kɪse pɪnɔ | ʌpni sam:i
 kolō rəpɛ:le ʌɛ:n gēa|| jandi pheri tā kəoɽa thɪ:k gēa
 si | pər ʌʒde hoe | khʌber nī | ô nū ki ho gēa | ɪk:ō
 pheri mūjo:r nɛ:t:hən qʌe pea|| sahuka:r nē | sara
 jo:r la ke | bag:ā khɪ:cɪā | pər kəoɽa nā mən:ēā||
 əkhi:r | rā de kənde | hæg:i ulʌ dɪ:tɪ|| sahuka:r te
 səhɪs | sɪr pɑ:r dɪg pæe|| jad ônā nū sɪrt ai | dɪgde
 tʌēde hʌoli hʌoli | kəar pʌʒ:ce|| tɪn: ɛthʌve | mənjeā
 te ləmhe pæe rahe|| ô [kəoɽa | kɪse jat: ko:l |
 he:c dɪ:tɑ||

phe:r bi ɪk: bari | ônē kəoɽa mul lea | la:l

What more could he say? || No trace of her was found | For a long time the merchant | had a search for her made by the police || The police even arrested several persons | but from none any clue of the mare | was found||

Theft of the mare | the merchant grieved so much | that all became sure | that now during his life time | he will never keep a mare | and truly indeed he did not keep for several (lit. eight, ten) years|| After some years | he again thought of keeping one || This time | a white horse | he purchased at Gujrat || That too was not bad || In him there was only this defect | that he had not been trained (lit. accustomed) to draw a trap|| Even then he thought | "If twice or thrice we yoke him | he will get accustomed"||

When he was yoked | he went in such a way | as if his whole life | he had been doing the same thing || The merchant also thought | "This is a very good investment" || One day to some village he | went to receive money from a debtor of his|| When going (i.e. on the way there) the horse went quite right | but when returning | one does not know | what became to him | all of a sudden he began to run headstrong || The merchant | with all his strength | pulled the reins | but the horse did not yield || At last | at the side of the road | the horse upset the trap|| The merchant and the groom | fell down headlong|| When they recovered consciousness | stumbling and falling | slowly and gradually | they arrived home|| Three weeks they remained confined (lit. lying) to beds || This horse | to a Jat | was sold ||

Even once again | he purchased a horse | of red

ran̄da|| p̄āl̄a tā ô thi:k janda reha | magrō ak:he
 n̄āi si laḡda|| ōnū ik: cabək səva:r ko:l p̄e:̄ea | te
 rəpa:l̄e bi ba:̄e kharc kit̄e|| ô de pic:hō
 kuch thi:k turda rēha|| phe:r ô n̄i rəs̄āli ho gai|| ik: ra:t
 k̄o:̄a khəra:s cə rēha|| agle d̄m jad səbe:r sa:r |
 səhi:s u:t̄:hea | tā ki de:̄da e pai k̄o:̄a marea pea e||
 ē de pic:hō | sahuka:r nē k̄o:̄a rək:hən | di s̄āṣ khād̄i||

colour || At first he used to go right | but later
 he did not obey the orders || He sent him to a horse-trainer | and
 spent a lot of money || After this he (*i. e.* horse) went right for
 some time || Then a swelling appeared on him || One night
 the horse remained in a mill || Next day early in the morning when |
 the groom got up | he saw that the horse was dead ||
 After this | the merchant | took an oath never to keep a horse ||

VOCABULARY.

The alphabetical order of the phonetic symbols is: a, A, a, b, c, c, d, d, e, e, F, g, h, i, i, j, j, k, l, m, n, n, n, o, p, r, r, s, t, t, t, u, u, v, x. The signs [~], [e], [A] and [:] do not affect the order.

əcarij *adj.* surprising

əc:ha *adj. m.* well, *interj.* all right, is it so?

ədalet *s. f.* Court of justice.

əg:a *s. m.* front, -e *adv.* in front

əjaε:b *adj.* strange

əkba:r *s. m.* newspaper

əkhi:r *adv.* at last

əla:j *s. m.* remedy

*əmbərsar *s. m.* Amritsar.

ən *v. III pl.* are

ən:a *adv. m.* blind

ən:a:m *s. m.* gift, present, prize

ən:a:r *s. m.* pomegranate

əndər *prep., adv.* in, inside

ər *conj.* and

əsai:n *adj.* easy

əthb(v)ara *s. m.* week (lit. 8 days).

əva:j *s. f.* sound, noise

λəd:ər *adv.* on this side.

λeq:a *adj. m.* so big, so large

λemē *adv.* thus, so, in vain

λen:-a *adj. m.* so much.

—ec *adv.* in the meantime.

λet:he *adv.* here

λε:tki *adv.* this time

λg: *s. f.* fire

λgla *adj. m.* first

λj: *adv.* to-day; —kāl: *adv.* now-a-days

Δk: *v. i.* be tired

Δk:h *s. f.* eye, *p'l.* ək:hā

Δkhe *conj.* that, saying

Δʒ *v. II pl.* are

Δok:bā *adj. m.* difficult

Δo:n *inf.* of a 'come'

λo:nge *v. l'ut. III pl.* they will come

Δpu-ā *adj. m.* own

Δsəl *s. m.* reality

Δsī *pron.* (direct) we

Δth *adj.* eight

a *v. i.* come

ā *adj. pron.* this

a:dmi *s. m.* man

aēa *past tense from* a 'come'

aho *interj.* yes

akh *v. t.* tell

a:kha *s. m.* saying, advice

al:e (from a) we may come.

a:lkəs *s. f.* drowsiness

a:p *pron.* self; ap:ā we

bāca: *v. t.* save

bāc:a *s. m.* child

bācara *adj. m.* poor, helpless

bācha: *v. t.* spread

bāgea:ɾ *s. m.* wolf

bāg:i *s. f.* trap, coach

bēba: *v. t.* cause to sit, seal.

*bājiraba:d *s. m.* Wazīrābād

bəjo:g *s. m.* separation
 bəkh'sa: *r. t.* cause to be forgiven
 bəki:l *s. m.* pleader
 bəl:ð *prep.* from, with respect to
 •bəl:u *s. m.* Ballū, the thief
 bəma:r *adj.* sick
 bə'na: *v. t.* make
 bəpəri *s. m.* merchant
 bər'la:p *s. m.* lamentation
 bə'tha: *v. t.* cause to sit, seat
 bəca *s. m.* child
 bəe *v. i.* sit
 blægi *s. f.* a pole with slings at both ends for carrying loads
 bæ:th *v. i.* sit
 blæ:m *s. m.* through, idea, fancy.
 bai *conj.* = pai 'that'
 interj. Friend! brother!
 bəl *prep.* towards
 1. ban *v. i.* become
 2. ban *s. m.* forest
 bān:(ə) *v. i.* bind
 banōbās *s. m.* exile, banishment
 blō:t *adj. adv.* much; also blōta
 blāra *s. m.* year
 barka *s. m.* leaf, page
 barəs *s. m.* year
 baɾ *v. i.* enter
 baɾa *adj. adv.* big, large; greatly
 bas(:) *adv.* In short; enough
 ba *s. f.* sense; — marea *adj. m.* senseless.
 baba *s. m.* saint

bāba *interj.* welldone; *adv.* extremely
 ba:ccha *s. m.* king
 ba:g *s. f.* rein
 bahar *adv.* outside
 ba:l *r. t.* light
 ba'n *s. m.* arrow
 bānq-a *s. m.* stranger; (journey!)
 -e ja *v. i.* go abroad
 bap:u *s. m.* father
 ba:r *s. m.* day, time, turu; -i *s. f.* turu, time.
 bās *s. m.* bamboo
 ba:t *s. s.* distance
 be:c *v. t.* sell; bec:ea: sold
 be:l *s. m. f.* leisure
 bel:a *s. m.* time
 beɾi *s. f.* boat
 bic(:) *prep.* in
 bīkul *adv.* at all, altogether
 bi *adv.* even; also, too
 bib:a *s. m.* darling, child
 bīr *s. m.* brother
 bi:t *v. i.* pass; with ja *id.*
 bo:l *v. t.* speak; *s. m.* word, speech
 būda *adj. m.* old, aged (f.-i)
 bu'la: *v. t.* to call, summon
 c(ə) *prep.* in, between
 cæg:a *s. m.* shirt
 cə:ka *adj. m.* foolish
 cənga *s. m.* good, well
 cəpit:a *adv. m.* (word added to cup:) silently.
 c.əgra *s. m.* quarrel, dispute.

- cak: *v. t.* lift.
 cal: *v. i.* walk, go, start.
 c_cAl:(ə)pana
 c_cAl:(ə)p(ə)na } *s.m.* foolishness.
 caodā *adj.* fourteen.
 cāo:dri *s. m.* headman.
 caohā *adj. (obl. pl.)* all the four.
 cānā *I sing.* 'wishing' *see* cā.
 c_cAt: *adv.* at once.
 cā *v. t.* wish, desire.
 cabək-səva:r *s. m.* trainer of horses.
 ca:r *adj.* four -e (*dir. pl.*) all four.
 ce = (c+e) *prep.* in+even.
 cet:a *s. m.* memory
 -e ka:r *v. t.* commit to memory.
 chaq: *v. t.* leave.
 chat:i *s. f.* chest, breast.
 che *adj.* six.
 chek:əʃ *adv.* at last, finally.
 chet:i *adv.* soon, quickly, earlier.
 cho:tā *adj. m.* small; younger.
 chu:t:i *s. f.* leave.
 cir *s. m.* delay, time.
 cita *s. f.* pyre.
 ci:tā *adj. m.* white.
 cō *prep.* from within, from among.
 co:r *s. m.* thief; -i *s. f.* theft.
 cuk: *v. t.* lift; finish.
 cup: *adj.* silent with *capit:a* *adv.* *m.* silently.
 cutki *s. f.* pinch.
 c_cu:th *adj. adv.* false; *s. m.* falsehood.
- də:le *v. I pl.* 'we may give' *see* de.
 də'kha: *v. t.* show.
 dəli:l *s. f.* argument.
 dən:ā *I sing.* 'giving' *see* de.
 dānda *pres. part.* (from de) giving.
 dərba:r *s. m.* court.
 dērea *s. m.* river.
 dət:a *past part.* (from de) given.
 dəvali *s. f.* The Diwālī festival.
 dab: *v. t.* press.
 dāi *v. II Sing.* 'let thou give'.
 dam *s. m.* breath.
 dargi *s. m.* tailor.
 das *adj.* ten -ā *Obl. pl.*
 das: *v. t.* tell.
 dāva *s. f.* medicine.
 da *perp. of.*
 dāri *s. f.* beard.
 dāva *s. m.* suit, case.
 de *v. t.* give.
 de:kh *v. t.* see.
 de:r *s. f.* delay.
 desənkala *s. m.* transportation, exile, banishment.
 de:tta = de dət:a.
 dīl *s. m.* heart.
 *dīli *s. f.* Delhi.
 dīn *s. m.* day.
 dmda *pres. part.* (from de) giving.
 dīt:a *past part.* (from de) given.

diva *s. m.* lamp.
 do *adj.* two; -hā *obl. pl.*;
 -mē (*dir. pl.*) both, also don:ō.
 do:st *s. m.* friend.
 dukh *s. m.* trouble, inconvenience.
 dukhi *adj.* distressed, troubled.
 du:ā *adj. m.* second.
 dunā *adj. m.* double.
 du:r *adj.* distant; *s. m. f.*
 distance.
 qāe *v. i.* be engaged, begin
 qar *s. m.* fear; *v. i.* fear, be
 afraid.
 qā *s. m. f.* overtaking, catching.
 qā de *v. i.* be overtaken, be
 caught.
 qa:k *s. f.* mail (train).
 qa:kder *s. m.* doctor, physician.
 qig *v. i.* fall.
 qo:b *v. t.* immerse, dip.
 qo:qā *s. m.* poppy-head.
 qū:qā *s. m.* (lit. 1½ time) Inter-
 mediate compartment of a
 railway carriage.
 qūṅga *adj. m.* deep.
 qū:r *adj.* one and a half.
 e *adv.* even, only (used as
 suffix).
 ē *pron.* this.
 ed:ā *adv.* in this way.
 eho *pron.* this very, this same.
 e:s *pron. obl. sing. of ē.*
 ɛ *v. III sing. (from ho) is:*

ɛ *v. II, I, sing. (from ho); art,*
 am.
 gəb:a *s. m.* centre.
 gəq:i *s. f.* carriage, train.
 gəl:i *adv.* in talk.
 gəmānqi *s. m.* neighbour.
 gal *s. m.* neck, throat.
 gal: *s. f.* thing, matter, affair.
 gali *s. f.* street.
 gam *s. m.* sorrow.
 gardən *s, f.* neck.
 gargar *s. m. f.* gurgling noise.
 geo *past part. (from ja) gone.*
 gid:ər *s. m.* jackal.
 gid:r *s. f.* jackaless.
 gi:j *v. i.* be accustomed.
 g:r *v. i.* fall.
 *gita *s. f.* The Bhagvad Gītā.
 god:i *s. f.* lap.
 *guj:rat *s. f.* Gujrat.
 *gūj:āwala *s. m.* Gujranwala.
 gu:sā *s. m.* anger.
 həki:m *s. m.* physician.
 həmesā *adv.* always.
 hət:i *s. f.* shop.
 hətmānīā *s. m.* shopkeeper.
 həvalē *adv.* in care (of)
 with kar *v. t.* hand over.
 1. hāe *interj.* alas!
 2. hāe *emphat. form of ɛ = is.*
 hāē *emphat. of ɛe am.*
 hāj:ret *s. m.* knave (lit. holy
 person).
 hāoka *s. m.* deep sigh; bereave-
 ment.

haoli *adv.* slowly.
 harəɽ *s. m.* name of a village.
 harja *s. m.* compensation, damage.
 hat:h *s. m.* hand; *prep.* through.
 hava *s. f.* air, wind.
 hā *adv. interj.* yes.
 hajər *adj.* present.
 hajmā *s. m.* digestion.
 ha:l *s. m.* matter, condition.
 ha:r *s. m.* wreath, garland.
 hat:hi *s. m.* elephant.
 he *interj., particle of address*
 o.
 herba *s. m.* separation.
 he:th *prep., adv.* below, under.
 hethā *prep. adv.* below, under.
 hīrən *s. m.* deer.
 ho *v. i.* become.
 hoəa *past part.* of ho become.
 homā *I sing.* I may become.
 ho:r *adj.* more, other.
 hukəm *s. m.* order.
 huk:a *s. m.* pipe, hubble-bubble
 hun *adv.* now; -ē *adv.* just now
 i:ət *s. f.* respect, honour
 ik: *adj.* one; -o pheri *adv.* all of
 a sudden; -pheri *adv.* once
 i *emph. particle* self, same,
 even
 jək:a *s. m.* two-wheeled convey-
 ance
 jək:n *s. m.* belief
 jəngəl *s. m.* forest

jəva:b *s. m.* answer, reply
 jad *adv.* when
 jal *v. i.* burn, be (burnt)
 jam: *v. i.* be born
 jana *s. m.* man, person
 jāəri *s. m.* jeweller
 -baca *s. m.* son of a jeweller
 jara *adj. adv.* little
 *jasret *s. m.* Daśaratha, father
 of Rāma
 jat: *s. m.* Jat, person of Jat
 tribe
 ja *v. i.* go
 janda *pres. part.* (from ja)
 going
 jānī *conj.* as if
 janū *s. m.* acquaintance, friend
 je *conj.* if
 jēha *adj. m.* like, similar
 jeɽa *pron. rel. (dir. sing.)* who,
 whoever
 jis *pron. rel. (obl. sing.)* whom
 jiti:he *adv. rel.* where
 1. ji *particle of respect* eir;
 respected
 2. ji *s. m.* heart, mind
 3. ji *adj. f.* from jea=jēbea
 ji *pron. rel. (obl. sing.)* whom
 jūde ji *adv.* in life
 jo *adv.* when, that
 jo:r *s. m.* strength, power
 jo:ɽ *v. t.* yoke, harness
 ju:n *s. f.* birth, life
 Ja *conj.* = jā or
 ja:r *s. m.* friend

1. *kə* conj. or
2. *kə* adv. about
- kəhanī* s. f. story, tale
- kəjē* (1 pl. from *kāē*) 'we may say
- kəjā* adj. adv. m. alone, lonely
- kəmədār* s. m. potter
- kəndā* s. m. edge, side, hank
- kəntā* s. m. hour
- kəpəṛā* s. m. cloth
- kəṛā* v. t. cause to be done
- kəṭāb* s. f. book
- kəṭhā* adj. adv. m. together, united
- kətorā* s. m. metallic cup
- kād* adv. inter. when?
- e adv. indef. ever, at any time
- kāḍ* v. t. turn out, take out, solve
- kāē* v. t. tell, say
- sun *kə* after persuasion
- kāēd* s. f. imprisonment
- kānci* s. t. pair of scissors
- kāhi* (f. of *kēha*) how?, of what sort?
- kāl* v. t. send
- kāl* adv., s. f. yesterday; tomorrow
- kām* s. m. work
- kānc* s. m. crystal, glass
- kār* v. t. do
- kār* s. m. house adv. at home
- kāretta* = *kār* det. a
- kārke* prep. by reason of
- kārā* s. m. pot, vessel

- kārī* s. f. 24 minutes
- kāsər* s. f. defect
- kātər* v. t. cut, trim
- kātha* s. f. story, tale
- kāt* v. t. cut
- kāt:h* s. m. meeting
- kā:l* s. f. haste, hurry
- kālā* adj. m. black
- kāli* s. f. hurry
- kalyā* s. m. heart
- kə* sign of gerundial participle
1. *kēha* adj. inter. m. of what kind?
2. *kēha* past tense of *kāē*
- kēo* s. m. clarified butter, ghee
- kēṛā* pron. inter. (dir. sing.) who? which?
- khebā* adj. m. left, not right
- **khalipha* s. m. (lit. Caliph) common title for a barber, tailor etc.
- kharahī* s. f. mischief, fault
- kharā:s* s. m. flour-mill
- kharīd* v. t. purchase
- khahər* s. f. news
- nī no news: no one knows
- khāḍ* s. f. cavern
- khāēr* interj. well!
- khār(ə)c* v. t. spend
- khārā* adj. m. good, excellent
- khāṛ* v. i. stand
- khāṛka* s. m. noise
- kha* v. t. eat
- khal:i* adj. empty

- khea:l *s. m.* thought
 kheḍṛa *s. m.* pursuit, thought
 khec:əl *s. f.* trouble
 khē:l *v. t.* play
 khic: *v. t.* draw, pull
 khô:l *v. t.* open, unfasten
 khot:a *s. m.* donkey
 khot:a *adj. m.* bad
 khus *adj.* pleased
 khû *s. m.* well
 kîd:ər *adv. inter.* in what direction? whither?
 kîk:ərā *adv. inter.* how?
 kîmē *adv. inter.* how?
 kîm:ā *adv.* how much? good deal
 kîse *pron. indef. (obl. sing.)*
 some
 kîst(ə)rā *adv. inter.* how?
 kite *adv. indef.* somewhere,
 ooce
 kî:he *adv. inter.* where?
 kî *pron. inter.* what?
 kit:a *past. part. (from kar)*
 done
 klû *adv. inter.* why?
 koi *pron. indef. (dir.)* any one,
 some
 ko:l *prep.* near
 koṛa *s. m.* horse
 koṛi *s. f.* mare
 kuch, kus *pron. indef.* anything
 kuṛi *s. f.* girl
 kus *pron. indef.* anything
 ku:k *s. f.* cry—mar *v. i.* shriek,
 cry
 læcari *s. f.* helplessness
 læg:a: *v. t.* cause to pass or
 cross
 *læhæ:r *s. m.* Lahore
 læ:ə *I pl. (from læ)* we may
 take
 læmba *adj. m* long
 læpe:t *v. t.* wrap, roll
 lærai *s. f.* quarrel
 læh: *v. t.* find, search
 *læchmən *s. m.* Lachman, Rāma's
 brother
 læ *v. t.* toke; *interj.* lo! look!
 —phei: *interj.* look! behold
 læg: *v. i.* attach, begin
 læi *prep.* for
 læmæge *I pl. fut. (from læ)*
 we shall take
 læng *v. i.* pass, go by
 læt(ə)k *v. i.* hang
 læve *III sing. (from læ)* he
 may take
 læ:l *s. m* ruhy; *adj.* red
 læ:m } *adv.* aside
 læm:ō }
 lææon *infinitive from læa*
 læa: *v. t.* bring, fetch
 læk *v. t.* write
 lo:k *s. m.* people
 lokəl *adj.* local (train), slow
 lo:r *s. f.* need
 loṛida *pres. pass. part. (from*
 lo:r) *is needed*
 lua: *v. t.* cause to be applied,
 cause to be dug (well etc.)

mādari *s. m.* juggler
 mēga: *v. t.* send for
 mēhin:a *s. m.* month
 mējari *s. f.* strength, power
 —e *is it possible?*
 mēka:n *s. m.* house
 m(ə)lā: *s. m.* boatman
 mēlu:m *adj.* known
 mēnja *s. m.* bedstead
 mē *pron. I*
 mālē *pron. emph. I (used before bi)*
 magar *prep. after.*
 magrō *adv.* afterwards.
 mān: *v. t.* obey.
 mānā *adj.* prohibited, prevented.
 māṅg *v. t.* ask.
 mar *v. i.* die.
 masahur *adj.* famous, notorious.
 matlēb *s. m.* object.
 mā *s. .* mother.
 — *peo s. m.* parents.
 malēk *s. m.* owner.
 mām:ā *s. m.* maternal uncle.
 mā:r *s. f.* beating; *v. t.* beat,
 kill, shoot.
 māra *adj. m.* bad.
 mēla *s. m.* fair.
 mera *pron. adj. m.* my, mine.
 mī *v. i.* meet, be allowed.
 mī:i *s. f.* earth.
 mīkā *s. m.* headman; priest.
 mōq:a *s. m.* shoulder.
 mōq:e *adv.* on shoulders.
 mohar } *s. f.* gold coin, mohar.
 mō:r }

muc:i *word used after sēc:i.*
 mu'ka: *v. t.* finish.
 mul: *s. m.* price.
 munda *s. m.* boy.
 muṛ *v. i.* return.
 muskēl *s. f.* difficulty.
 mū *s. m.* mouth, face.
 —jəvan:i *adv.* by heart (lit. by
 mouth and tongue).
 —jo:r *adv.* (lit. hard-mouthed)
 headstrong.
 *mula *s. m.* personal name.
 nēg:er *s. m.* town.
 nē'tha: *v. t.* cause to run.
 nadi *s. f.* stream, river.
 nager *s. m.* town.
 nāhī } *adv.* not.
 nālī }
 najer *s. f.* sight
 nak: *s. m.* nose
 nāmā *adj. m.* new
 nālō *s. m.* name
 naok:er *s. m.* servant
 na:l *prep.* with; —e *adv.* also;
 —ō *prep.* than
 nē *postposition of the Agent case*
 nēre *adv. prep.* near
 nīk:əl } *v. i.* go out
 nīk:əl }
 nīk:a *adj. m.* small
 nī *adv.* not
 nī:d *s. f.* sleep
 nū *postposition of the Accusative and Dative case*
 o *emphat. particle (added to*

other *nn. and adjj.*) even, indeed
 ô *pron.* he, that
 ôdær *adv.* in that direction
 odû pic:he *adv.* after that
 oe *particle of addressing inferior* Sirrah
 ôl:a *s. m.* screen, cover
 ôle *adv.* out of sight, hidden from
 oprâ *adj. m.* strange, unknown
 o:s *pron. (obl. sing.)* he, that
 ot:he *adv.* there
 pē'la: *v. t.* cause to drink
 pēr *unstressed form of par*
 pēsind *adj.* liked, approved
 pæ *v. i.* fall, lie down
 pāēda *s. m.* distance, journey
 plēl:a *adj. m.* first, former
 plēl:ā *adv.* at first
 pæ:r *s. m.* foot
 pæ:sâ *s. m.* pice, farthing
 paget *s. m.* devotee, saint
 pæi *conj.* that, so that
 pā *unstressed form of pañj*
 pæj: *v. i.* run
 pañj *adj.* five
 p'ang *s. f.* an intoxicating drug
 pāḍ:c *v. i.* arrive
 1. paonā *adj. m.* three quarters
 2. paonā *inf. of pa* to get
 par *prep.* upon; *conj.* but
 pæar *v. t.* fill, draw (water).
 parəkh *s. f.* examination
 parja *s. f.* subjects

bærnō *obl. of pæarən* from drawing (water)
 pāṛ *v. t.* read
 pata *s. m.* trace, clue; knowledge
 pa *v. t.* put
 pā *prep.* with, near
 pād:a *s. m.* teacher
 pænda *s. m.* vessel
 pæ:g *s. m.* fate
 pæi *s. m.* brother
 p'āḷā *obl. pl. of pæi*
 p'ail *s. f.* search
 p æmē } *conj.* whether
 p'æmō }
 pæi *s. m.* water
 pap:i *s. m.* sinner, wicked
 pær *prep. adv.* across
 pæ:r *prep.* on (in sirp'ær)
 pæṛa *s. m.* hire, fare
 pæ:s *prep. adv.* near
 pæa *past part. (of pæ)* fallen
 pæ:l:a *s. m.* cup
 pæo *s. m.* father
 phæ'ṛa: *v. t.* hand over
 phær:ḍ *s. m.* name of a Muham-
 madan saint
 phæ:isla *s. m.* decision, division
 phaget *adv.* merely
 phar *v. t.* catch; arrest
 phær *adv.* again *v. i.* turn, re-
 volve
 pheri *s. f.* a time, turn
 phikær *s. m.* sorrow
 phir *v. i.* wander
 phu:s *s. m.* straw

pic'ha *s. m.* hind, back
 pic'ae *adv. prep.* behind, after
 pichla *adj. m.* last
 pic'hō *adv.* afterwards
 pinq *s. m.* village
 pi *v. t.* drink
 pila *adj. m.* yellow, pale
 p'ira *adj. m.* tight, narrow
 poi'sti *a. s. m.* lazy (person) *lit.*

one who is addicted to take
 an infusion of poppy-heads.

pot'hi *s. f.* book
 pra'n *s. m.* life
 puc'h *v. t.* ask, enquire
 p'u'x'h *s. f.* hunger
 p'ol: *s. f.* error, fault *v. i.* for-
 get

pul(ə)s *s. f.* police
 —vala *s. m.* police officer

put: *s. m.* son
 p'ūlō *adv.* on the ground

repal'a *s. m.* rupee, money
 rəsoli *s. f.* swelling
 rəs'a *s. m.* rope
 rab: *s. m.* God
 r'āe *v. i.* live, remain
 raj: *v. i.* be satisfied
 rak'h *v. t.* keep
 ral *v. i.* mix, assemble
 rang *s. m.* colour
 rā *s. m.* road
 rahi *s. m.* traveller
 raja *s. m.* king
 raji *adj.* well, cured
 —nāmā *s. m.* agreement

rak'hi *s. f.* protection
 •raimcānder *s. m.* Rāma
 ra'mra:m *s. f.* salutation, greet-
 ing

ranī *s. f.* queen
 ra:t *s. f.* night
 rēha *past tense (of r'āe)* re-
 mained

rikhi *s. m.* sage, saint

ro *v. i.* weep, bewail

ro:j *adv.* daily

ronā *pres. tense. I, II sing*
 am, art weeping

ro:ṛ *s. m.* pebble, stone

ro:ti *s. f.* loaf, bread, meal

ruk'h *s. m.* tree

rupae *s. m. pl.* rupees, money

səbab(:) *s. m.* reason, cause

səbe:r *s. f. m.* morning

səc'i *adv.* truly

səc'iō *adv.* truly

sādu:kh *s. m.* box, safe

sāga:r *v. t.* adorn

səhtis *s. m.* groom

sə:ja *adj. m.* right (hand)

saka:r *s. f.* hunting

s(ə)'lā: *s. f.* advice, mind

səla:m *s. m.* salutation

səlunā *s. m.* vegetable, curry

sə'mā: *v. t.* cause to be sewn;

səmaō:n *inf.*

səm'j'a: *v. t.* make understand,
 advise

sənaōnā *pres. tense I, II sing.*
 am, art relating

s(ə)ra:p s. m. curse
 sər'kə:r s. f. government
 sərminḍa adj. m. ashamed
 sət:ta s. f. strength
 sevai:l s. m. question, sum
 šab pron. adj. all;—nā obl. pl.
 sac: s. m. truth; adj. right, true
 sad: v. t. invite, call
 ša:ir s. m. city, town
 sai particle of *emph.* indeed
 sak v. i. be able, be possible
 šam(ə)j v. t. understand
 samā s. m. time, age
 šan̄j s. f. evening
 šan̄g s. m. throat
 saḍ adj. hundred
 šāḥ v. i. sleep
 šāḥ s. f. oath
 saḍ:k s. m. zeal, fancy
 sarəm s. f. shame
 *sarban s. m. Sarban, a devotee
 sar v. i. burn
 sarək s. f. road
 sat: adj. seven
 saḍ:a pron. adj. m. our
 sahuka:r s. m. merchant, banker
 sa:l s. m. year
 sam:i s. f. debtor
 sa:nū pron. I Acc. Dat. pl. us
 sa:r particle of *emph.* immediately
 sarā adj. m. whole, all
 sat:hi s. m. companion
 se past tense (pl.) were
 šēa: adj. black = šjā
 sea:l s. m. winter

seana adj. m. wise
 seo s. m. apple
 se:r s. m. seer
 se:th s. m. merchant, banker
 sir s. m. head
 —p̌a:ir adv. headstrong
 si past tense (sing.) was
 siūnā s. m. gold
 so:e s. f. anxiety: v. t. think
 solā adj. sixteen
 sōnā adj. m. beautiful
 suā: s. f. ashes
 suk: v. i. dry
 sukh s. m. comfort
 suk:h s. f. welfare
 sukhala adj. m. easy
 sun v. t. hear, listen
 su'na: v. t. relate, tell, recite
 sunida pres. pass. part. (of
 sun) is being heard
 surt s. f. sense, consciousness
 sūta s. m. puff of smoking
 ťobel:a s. m. stable
 ťegi:d s. f. emphasis
 ťemas:a s. m. show, fun
 ťeanda s. m. affair, business
 t(ə)rā s. f. way, manner
 taē pron. (II obl. sing.) thou,
 thee
 ťa:r v. t. put
 taṛəph v. i. be uneasy
 ťū adv. then; even, indeed, for-
 sooth
 tāi prep. upto
 te prep. upon; conj. and

tēa:n s. m. attention
 te:j *adj.* fast
 tē:la s. m. half pice
 tet:ō *pron.* from thee
 thāō s. f. place
 thea: v. n. be found
 thoṛa *adj. m.* small, little
 theaḍa *pron. adj. m.* your
 thca:nū *pron. II pl. Acc. Dat.*
 to you
 tin: *adj.* three
 tī s. f. thirst
 timī s. f. wife
 tō *prep.* from, by
 toba s. f. repentance; *interj.*
 God forbid
 to:r v. t. send, drive
 trā s. f. startledness; *with*
 nik:el v. i. get a start
 tur v. i. start, depart
 tusl *pron, II (dir pl.)* you
 tū *pron. II sing.* thou
 tū *emph. form of tū used*
 before bi

tēdora s. m. drum, proclama-
 tion
 tēg:a s. m. cattle
 tēp:a s. m. verse
 tae v. i. fall
 tē:l s. f. service
 teri s. f. heap
 tesen s. m. station
 thēnqa *adj. m.* cold
 thaokarduara s. m. temple
 thi:k *adj.* right, correct
 tiget s. m. ticket
 tukra s. m. bit, fragment

 u'qik v. t. i. wait
 ula:d s. f. offspring
 ul'ta: v. t. turn out
 umar s. f. age
 ūng s. f. sleepiness, drowsiness
 ure *adv.* here
 ut:er v. i. get down
 ut:h v. i. get up, rise

 va'a *adj. m. used as a suffix*
 possessing, owning



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